

The
THE
MEASURES
AND
OFFICES OF
FRIENDSHIP:

WITH
RULES of conducting it.

To which are added,
Two Letters written to persons
newly changed in their Religion.

The second Edition.

By JER: TAYLOR D. D.

Dion, Orat. 1. de Regno.

Ὅποσους ἂν τις ἢ κλημένῳ ἑταίρῳ
τοσέτοις μὲν ὀφθαλμοῖς ἂ δὲ βλέπῃ.

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THE
20th

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1861

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3
A
DISCOURSE

OF THE
Nature and Offices

OF
FRIENDSHIP.

*In a Letter to the most
Ingenious and Excellent
M. K. P.*

MADAM,



He wise *Bensirach*
advised that we
should not con-
sult with a wo-
man concerning
her ofwhom she is jealous, nei-

ther with a coward in matters of warre, nor with a merchant concerning exchange; and some other instances he gives of interested persons, to whom he would not have us hearken in any matter of Counsel. For where ever the interest is *secular* or *vitious*, there the bias is not on the side of *truth* or *reason*, because *these* are seldome serv'd by profit and low regards. But to consult with a friend in the matters of friendship is like consulting with a spirituall person in Religion; they who understand the secrets of Religion, or the interior beauties of friendship are the fittest to give answers in all inquiries concerning the respective subjects; because *reason* and *experience* are on the side of *interest*; and

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and that which in friendship is most *pleasing* and most *useful*, is also most *reasonable* and most *true*; and a friends fairest interest is the best measure of the conducting friendships: and therefore you who are so eminent in friendships could also have given the best answer to your own inquiries, and you could have trusted your own reason; because it is not onely greatly instructed by the direct notices of things, but also by great experience in the matter of which you now inquire.

But because I will not use any thing that shall look like an excuse, I will rather give you such an account which you can easily reprove, then by declining your commands, seem more safe in my prudence, then

§ *A Discourse of the Nature*
open and communicative in my
friendship to you.

You first inquire how far a
Dear and a perfect friendship is
authoriz'd by the principles of
Christianity?

To this I answer; That the
word [*Friendship*] in the sense
we commonly mean by it, is
not so much as named in the
New-Testament; and our Re-
ligion takes no notice of it. You
think it strange; but read on
before you spend so much as
the beginning of a passion or a
wonder upon it. There is men-
tion of [*Friendship with the*
world,] and it is said to be *en-*
mity with God; but the word is
no where else named, or to any
other purpose in all the New
Testament. It speaks of Friends
often; but by *friends* are meant
our

and measures of Friendship. 9

our acquaintance, or our Kindred, the relatives of our family or our fortune, or our sect; something of society, or something of kindnesse there is in it; a tenderneffe of appellation and civility, a relation made by gifts, or by duty, by services and subjection; and I think, I have reason to be confident, that the word *friend* (speaking of humane intercourse) is no other-ways used in the Gospels or Epistles, or Acts of the Apostles: and the reason of it is, the word *friend* is of a large signification; and means all relations and societies, and whatsoever is not *enemy*; but by *friendships*, I suppose you mean, the greatest love, and the greatest usefulness, and the most open communication, and the noblest

6. *The measures and*
sufferings, and the most exemplar
faithfulness, and the severest
truth, and the heartiest counsel,
and the greatest union of minds, of
which brave men and women
are capable. But then I must tell
you that Christianity hath new
christened it, and calls this *Cha-*
rity. The Christian knowes no
enemy he hath; that is, though
persons may be injurious to
him, and unworthy in them-
selves, yet he knowes none
whom he is not first bound to
forgive, which is indeed to make
them on his part to be no ene-
mies, that is, to make that the
word *enemy* shal not be perfect-
ly contrary to *friend*, it shall not
be a relative term and signifie
something on each hand, a *rela-*
tive and a *correlative*; and then
he knows none whom he is not
bound

bound to love and pray for, to treat kindly and justly, liberally and obligingly. Christian Charity is Friendship to all the world; and when Friendships were the noblest things in the world, Charity was little, like the Sun drawn in at a chink, or his beams drawn into the centre of a Burning-glasse; but Christian charity is Friendship, expanded like the face of the Sun when it mounts above the Eastern hills: and I was strangely pleas'd when I saw something of this in C I C E R O; for I have been so push'd at by herds and flocks of people that follow any body that whistles to them, or drives them to pasture, that I am grown afraid of any Truth that seems chargeable with singularity: but

but therefore I say, glad I was when I saw *Lalins* in *Cicero* discourse thus: *Amicitia ex infinitate generis humani quam conciliavit ipsa natura, contracta res est, & adducta in angustum; ut omnis charitas, aut inter duos, aut inter paucos jungeretur.* Nature hath made friendships, and societies, relations and endearments; and by something or other we relate to all the world; there is enough in every man that is willing, to make him become our friend; but when men contract friendships, they inclose the Commons; and what Nature intended should be every mans, we make proper to two or three. Friendship is like rivers and the strand of seas, and the ayre, common to all the world; but

Ty-

Tyrants, and evil customes, wars, and want of love have made them proper and peculiar. But when Christianity came to renew our nature, and to restore our lawes, and to increase her priviledges, and to make her aptnesse to become religion, then it was declared that our friendships were to be as universal as our conversation; that is, *actual* to all with whom we converse, and *potentially extended* unto those with whom we did not. For he who was to treat his enemies with forgivenesse and prayers, and love and beneficence was indeed to have no enemies, and to have all friends.

So that to your question, how far a Dear and perfect friendship is authoriz'd by the principles

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ples of Christianity? The answer is ready and easie. It is warranted to extend to all Mankind; and the more we love, the better we are, and the greater our friendships are, the dearer we are to God; let them be as Dear; and let them be as perfect; and let them be as many as you can; there is no danger in it; onely where the restraint begins; there begins our imperfection; it is not ill that you entertain brave friendships and worthy societies: it were well if you could *love*, and if you could *benefit* all Mankind; for I conceive that is the summe of all friendships.

I confesse this is not to be expected of us in this world; but as all our graces here are but
im-

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imperfect, that is, at the best they are but tendencies to glory, so our friendships are imperfect too, and but beginnings of a celestial friendship, by which we shall love every one as much as they can be loved. But then so we must here *in our proportion*; and indeed that is it that can make the difference; we must be friends to all: That is, apt to doe good, loving them really, and doing to them all the benefits which we can, and which they are capable of. The Friendship is equal to all the World, and of it selfe hath no difference; but is differenced onely by accidents, and by the capacity or incapacity of them that receive it. *Nature and Religion are the bands*

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bands of friendships; excellency
and usefulness are its great in-
dearments: society and neighbour-
hood, that is, the possibilities and
the circumstances of converse
are the determinations and actu-
alities of it. Now when men
either are unnatural, or irreligi-
ous, they *will not* be friends;
when they are neither excellent
nor useful, *they are not worthy* to
be friends; when they are stran-
gers, or unknown, they *cannot be*
friends actually and practically;
but yet, as any man hath any
thing of the good, contrary to
those evils, so he can have and
must have his share of friend-
ship. For thus the Sun is the
eye of the world; and he is in-
different to the Negro, or the
cold Russian, to them that dwell
under the line, and them that
stand

and near the Tropicks, the
scalded Indian, or the poor boy
that shakes at the foot of the
Riphean hills; but the fluxures
of the heaven and the earth, the
inconveniency of abode, and the
approches to the North or
South respectively change the
emanations of his beams; not
that they doe not passe alwaies
from him, but that they are not
equally received below, but
by periods and changes, by lit-
tle inlets and reflections, they
receive what they can; and
some have onely a dark day and
long night from him, snowes
and white cattel, a miserable
life, and a perpetual harvest of
Catarrhes and consumptions;
poplexies and dead palsies,
but some have splendid fires,
aromatick spices, rich wines,
and

and well digested fruits, great wit and great courage; because they dwell in his eye, and look in his face, and are the Courtiers of the Sun, and wait upon him in his Chambers of the East: just so is it in friendships: some are worthy, and some are necessary; some dwell hard by, and are fitted for converse. Nature joyns some to us, and Religion combines us with others; society and accidents, parity of fortune, and equal dispositions do actuate our friendships: which of themselves and in their prime disposition are prepared for all Mankind according as any one can receive them. We see this best exemplified by two instances and expressions of friendships and charity: *viz. Almes and Prayers*; Every one wh

tha

eat that needs relief is equally the
use object of our charity; but
book though to all mankind in equal
ters needs we ought to be alike in
im charity; yet we signifie this se-
ft: verally and by limits, and di-
me stinct measures: the poor man
ne that is near me, he whom I
by meet, he whom I love, he
e whom I fancy, he who did me
and benefit, he who relates to my
a family, he rather than another,
ts because my expressions being
di finite and narrow, and cannot
nd extend to all in equal significa-
d tions, must be appropriate to
pre those whose circumstances best
in fit me: and yet even to all I
em give my almes: to all the world
b that needs them; I pray for all
s mankind, I am grieved at every
viz sad story I hear; I am troubled
on when I hear of a pretty Bride
ha
mur-

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murdered in her bride-chamber by an ambitious and enraged Rival; I shed a tear when I am told that a brave King was mis-understood, then slandered, then imprisoned, and then put to death by evil men: and I can never read the story of the Parisian Massacre, or the Sicilian Vespers, but my blood curdles, and I am disorder'd by two or three affections. A good man is a friend to all the world; and he is not truly charitable that does not wish well, and does good to all mankind in what he can; but though we must pray for all men, yet we say special Letanies for brave Kings and holy Prelates, and the wise Guides of souls; for our Brethren and Relations, our Wives and Children.

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and measures of Friendship. 21

um. The effect of this consideration is, that the Universall friendship of which I speak, was must be *limited*, because we are *les-so*: In those things where we stand next to immensity and infinity, as in good wishes and prayers, and a *readinesse* to benefit all mankind, in these our friendships must not be limited; but in other things which do passe under our hand and eye, our voices and our material exchanges; our hands can reach no further but to our arms end, and our voices can but sound till the next air be quiet, and therefore they can have enter- and course but within the sphere of their own activity; our needs are and our conversations are served by a few, and they cannot reach to all; where they can, they

they must ; but *where it is impossible it cannot be necessary*. It must therefore follow, that our friendships to mankind may admit variety as does our conversation ; and as by nature we are made *sociable* to all, so we are *friendly* ; but as all cannot actually be of our society, so neither can all be admitted to a special actuall friendship ; Of *some* *intercourses* all men are capable but *not of all* ; Men can pray for one another , and abstain from doing injuries to all the world, and be desirous to do all mankind good, and love all men ; Now this friendship we must pay to all because we can but if we can do no more to all we must shew our readinesse to do more good to all by actually doing more good to all them to whom we can.

To

im- To some we can, and there-
fore there are nearer friendships
out to some then to others, accor-
ding as there are natural or civil
vernearnesse, relations and socie-
ties; and as I cannot expresse
all friendships to all in equall
measures and significations,
that is, as I cannot doe benefits
to all alike: so neither am I tied
to love all alike: for although
there is much reason to love
every man; yet there are more
reasons to love some then o-
thers, and if I must love because
there is reason I should; then I
must *love more*, where there is
more reason; and where ther's a
special affection & a great rea-
diness to doe good and to de-
light in certain persons towards
each other, there is that spe-
cial charity and indearment
To which

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which Philosophy calls *friendships*; but our Religion calls *love* or *charity*. Now if the inquiry be concerning this speciall friendship. 1. *how it can be appropriate*, that is, who to be chosen to it; 2. *how far it may extend*; that is, with what expressions signified; 3. *how contracted*. The answers will depend upon such considerations which will be neither uselesse nor unpleasant.

1. There may be a speciall friendship contracted for any speciall excellency whatsoever; because *friendships are nothing but love and society mixt together*; that is, *a conversing with them whom we love*; now for whatsoever we can love any one, for that we can be his friend; and since every excellency

lency is a degree of amability, every such worthinesse is a just and proper motive of friendship, or loving conversation. But yet in these things there is an order and proportion. Therefore

2. A Good man is the best friend, and therefore soonest to be chosen, longer to be retain'd; and indeed never to be parted with, unlesse he cease to be that for which he was chosen.

Τῶν δ' ἄλλων ἀρετῇ ποιεῖ φίλον ὅστις
ἀείσθαι,

Μήποτε τὸν κακὸν ἀνδρα φίλον ποιεῖσθαι
ἐταῖρον.

Where vertue dwells there
friendships make,
But evill neighbourhoods for-
sake.

B

But

But although vertue alone is the worthiest cause of amability, and can weigh down any one consideration; and therefore to a man that is vertuous every man ought to be a friend; yet I doe not meane the severe, and philosophicall excellencies of some morose persons who are indeed wise unto themselves, and exemplar to others: by *vertue* here I doe not meane *justice* and *temperance*, *charity* and *devotion*; for these I am to love the man, but friendship is something more then that: *Friendship is the nearest love and the nearest society* of which the persons are capable: Now justice is a good entercourse for Merchants, as all men are that buy and sell; and temperance makes a Man good company, and

and helps to make a wise man ; but a perfect friendship requires something else, these must be in him that is chosen to be my friend ; but for these I doe not make him my *privado* ; that is, my speciall and peculiar friend ; but if he be a *good man*, then he is properly fitted to be my correlative in the noblest combination.

And for this we have the best warrant in the world : *For a just man scarcely will a man die* ; the Syriac interpreter reads it, *for an unjust man scarcely will a man die* ; that is, a wicked man is at no hand fit to receive the expression of the greatest friendship ; but all the Greek copies that ever I saw, or read of, read it as we doe ; *for a righteous man or a*
B 2
just

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just man, that is, justice and
 righteouſneſſe is not the neareſt
 indearment of friendship; but
 for a *good man* ſome will even
 dare to die: that is, for a man
 that is ſweetly diſpoſed, ready
 to doe acts of goodneſſe and to
 oblige others, to doe things
 uſefull and profitable, for a lo-
 ving man, a beneficent, bounti-
 full man, one who delights in
 doing good to his friend, ſuch a
 man may have the higheſt
 friendship; he may have a
 friend that will die for him.
 And this is the meaning of *La-
 lius*: Vertue may be deſpiſed,
 ſo may Learning and Nobility;
*at una eſt amicitia in rebus hu-
 manis de cujus utilitate omnes
 conſentiunt*: onely friendship is
 that thing, which becauſe all
 know to be uſefull and profi-
 table,

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table, no man can despise; that is *χρηστότης*, or *ἀγαθότης*, goodnesse or beneficence makes friendships. For if he be a good man he will love where he is beloved, and that's the first tie of friendship.

Ἀλλήλους ἐφίλησαν ἴσω ζυγῶ.

That was the commendation of the bravest friendship in *Theocritus*,

They lov'd each other with a love

That did in all things equal prove.

————— Ἦρ' αὖ τοτ' ἦσαν
χρυσεῖοι πάσαι ἄνδρες ὅκ' ἀντιφίλησ'
ὁ φιληθεῖς

The world was under Saturns reign

B 3

When

When he that lov'd was lov'd
again.

For it is impossible this near-
ness of friendship can be where
there is not mutuall love ; but
this is secured if I choose a good
man ; for he that is apt enough
to begin alone, will never be
behind in the relation and cor-
respondency ; and therefore I
like the Gentiles Letany well.

Ζεὺς μοι τῶν τε φίλων δοίη τισίν οἱ με
φιλέῃσι

Ὅλβιοι οἱ φιλέοντες, ἐπὴν ἴσῳ ἀντε-
ραῶνται

Let God give friends to me for
my reward,

Who shall my love with equal
love regard ;

Happy are they , who when
they

they give their heart.

Find such as in exchange their
own impart.

But there is more in it then
this felicity amounts to. For
χρησδς ἀνδρ the good man is a pro-
fitable, usefull person, and
that's the band of an effective
friendship. For I doe not think
that friendships are Metaphy-
sical nothings, created for con-
templation, or that men or wo-
men should stare upon each o-
thers faces, and make dialogues
of newes and prettinesses, and
look babies in one anothers
eyes. Friendship is the allay of
our sorrowes, the ease of our
passions, the discharge of our
oppressions, the sanctuary to
our calamities, the counsellour
of our doubts, the clarity of our
B 4 minds

minds, the emission of our thoughts, the exercise and improvement of what we meditate: And although I love my friend because he is worthy, yet he is not worthy if he can doe no good. I doe not speak of accidentall hinderances and misfortunes by which the bravest man may become unable to help his Child; but of the naturall and artificiall capacities of the man. He onely is fit to be chosen for a friend, who can doe those offices for which friendship is excellent. For (mistake not) no man can be loved for himself; our perfections in this world cannot reach so high; it is well if we would love God at that rate, and I very much fear, that if God did us no good, we might
admire

admire his Beauties, but we should have but a small proportion of love towards him; and therefore it is, that God to endear *the obedience*, that is, *the love* of his servants, signifies what benefits he gives us, what great good things he does for us. *I am the Lord God that brought thee out of the land of Egypt: and does Job serve God for nought? and he that comes to God, must believe that he is, and that he is a rewarder*: all his other greatneses are objects of fear and wonder, it is his goodnesse that makes him lovely: and so it is in friendships. He onely is fit to be chosen for a friend who can give me counsel, or defend my cause, or guide me right, or relieve my need, or can and will, when I need it, doe me good: onely

this I adde: into the heaps of doing good, I will reckon [*loving me*] for it is a pleasure to be beloved; but when his love signifies nothing but kissing my cheek, or talking kindly, and and can goe no further, it is a prostitution of the bravery of friendship to spend it upon impertinent people who are (it may be) loads to their families, but can never ease my loads: but my friend is a worthy person when he can become to me instead of God, a guide or a support, an eye, or a hand; a staffe, or a rule: There must be in friendship something to distinguish it from a Companion, and a Countryman, from a School-fellow or a Gossip, from a Sweet-heart or a Fellow-traveller: Friendship may
look

look in at any one of these doors, but it staves not any where til it come to be the best thing in the world: and when we consider that one man is not better then another, neither towards God nor Man, but by doing better and braver things, we shall also see, that that which is most beneficent is also most excellent; and therefore those friendships must needs be most perfect, where the friends can be most useful. For men cannot be useful but by worthinesses in the several instances: a fool cannot be relied upon for counsel; nor a vicious person for the advantages of vertue, nor a beggar for relief, nor a stranger for conduct, nor a tattler to keep a secret, nor a pitiless person trust-
ed

ed with my complaint, nor a covetous man with my childe's fortune, nor a false person without a witnesse, nor a suspicious person with a private design; nor him that I fear with the treasures of my love: But he that is wise and vertuous, rich and at hand, close and mercifull, free of his money and tenacious of a secret, open and ingenuous, true and honest, is of himself an excellent man; and therefore fit to be lov'd; and he can do good to me in all capacities where I can need him, and therefore is fit to be a friend. I confesse we are forced in our friendships to abate some of these ingredients; but full measures of friendship, would have full measures of worthinesse; and
accor-

according as any defect is in the foundation; in the relation also there may be imperfection: and indeed I shall not blame the friendship so it be worthy, though it be not perfect; not onely because friendship is charity, which cannot be perfect here, but because there is not in the world a perfect cause of perfect friendship.

If you can suspect that this discourse can suppose friendship to be mercenary, and to be defective in the greatest worthinesse of it, which is to love our friend for our friends sake, I shall easily be able to defend my self; because I speak of the election and reasons of choosing friends: after he is chosen do as nobly as you talke, and love as purely as you

you dream, and let your conversation be as metaphysical as your discourse, and proceed in this method, till you be confuted by experience ; yet till then , the case is otherwise when we speak of choos^{ing} one to be my friend : He is not my friend till I have chosen him, or loved him ; and if any man enquires whom he shall choos^e or whom he should love, I suppose it ought not to be answered, that we should love him who hath least amability ; that we should choos^e him who hath least reason to be chosen : But if it be answered, he is to be chosen to be my friend who is most worthy in himself, not he that can do most good to me ; I say, here is a distinction but no difference ; for he is most

most worthy in himself who can do most good; and if he can love me too, that is, if he will do me all the good he can, that I need, then he is my friend and he deserves it. And it is impossible from a friend to separate a will to do me good: and therefore I do not choose well, if I choose one that hath not power; for if it may consist with the noblenesse of friendship to desire that my friend be ready to do me benefit or support, it is not sense to say, is is ignoble to desire he should really do it when I need; and if it were not for pleasure or profit, we might as well be without a friend as have him.

Among all the pleasures and profits, the *sensual pleasure* and the *matter of money* are the lowest

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lowest and the least ; and therefore although they may sometimes be used in friendship, and so not wholly excluded from the consideration of him that is to choose, yet of all things they are to be the least regarded.

Ἐν τοῖς ὃ δεινοῖς, χρημάτων κρείττον φιλῶ

When fortune frowns upon a
man,
A friend does more then money can.

For there are besides these, many profits and many pleasures ; and because these onely are fordid, all the other are noble and fair, and the expectations of them no disparagements to the best friendships. For can
any

any wise or good man be angry if I say, I choose this man to be my friend, because he is able to give me counsell, to restrain my wandrings, to comfort me in my sorrows; he is pleasant to me in private, and usefull in publick; he will make my joyes double, and divide my grief between himself and me: For what else should I choose? For being a fool, and uselesse; for a pretty face or a smooth chin; I confesse it is possible to be a friend to one that is ignorant, and pitiable, handsome and good for nothing, that eats well, and drinks deep: but he cannot be a friend to me; and I love him with a fondnesse or a pity, but it cannot be a noble friendship.

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ὅκ' ἔα πόλιν καὶ τῆς καθ' ἡμέραν
τροφῆς

Ζητῶμεν ὃ πιστεύσωμεν τὰ τῷ βίῳ
Πάτερ ; ὃ περιττὸν οἷσι τ' ἐξευρη-
κέναι

Ἀγαθὸν ἕκαστος εἰὰν ἔχῃ φίλον σκῖν'
said Menander.

By wine and mirth and every
dayes delight
We choose our friends, to
whom we think we might
Our souls intrust; but fools are
they that lend
Their bosome to the shadow of
a friend.

Εἰδωλα καὶ μιμήματα φιλίας. *Plu-
tarch* calls such friendships, the
Idols and Images of friendship.
True and brave friendships are
between worthy persons; and
there is in Mankind no degree
of

of worthinesse, but is also a degree of usefulness, and by every thing by which a man is excellent, I may be profited: and because those are the bravest friends which can best serve the ends of friendships, either we must suppose that friendships are not the greatest comforts in the world, or else we must say, he chooses his friend best, that chooses such a one by whom he can receive the greatest comforts and assistances.

3. This being the measure of all friendships; they all partake of excellency, according as they are fitted to this measure: a friend may be counselled well enough though his friend be not the wisest man in the world, and he may be pleased in his society though he be not the

the best natured man in the world; but still it must be, that something excellent is, or is apprehended, or else it can be no worthy friendship; because the choice is imprudent and foolish. Choose for your friend him that is wise and good, and secret and just, ingenuous and honest; and in those things which have a latitude, use your own liberty; but in such things which consist in an indivisible point, make no abatements: That is, you must not choose him to be your friend that is not honest and secret, just and true to a tittle; but if he be wise at all, and usefull in any degree, and as good as you can have him, you need not be ashamed to own your friendships; though sometimes you may be
ashamed

ashamed of some imperfections of your friend.

4. But if you yet enquire further, whether fancy may be an ingredient in your choice: I answer, that fancy may minister to this as to all other actions in which there is a liberty and variety; and we shall find that there may be peculiarities and little partialities, a *friendship, improperly so called*, entering upon accounts of an innocent passion and a pleas'd fancy; even our Blessed Saviour himself loved Saint *John* and *Lazarus* by a speciall love, which was signified by special treatments; and of the young man that spake well and wisely to Christ, it is affirmed, *Jesus loved him*: that is, he fancied the man, and his soul had a certain

tain cognation and similitude of temper and inclination. For in all things where there is a latitude, every faculty will endeavour to be pleased, and sometimes the meanest persons in a house have a festival; even sympathies and naturall inclinations to some persons, and a conformity of humours, and proportionable loves, and the beauty of the face, and a witty answer may first strike the flint and kindle a spark, which if it falls upon tender and compliant natures may grow into a flame; but this will never be maintained at the rate of friendship, unless it be fed by pure materials, by *worthinesses which are the food of friendship*: where these are not, men and women may be pleased with one anothers company,

ny, and lie under the same roof, and make themselves companions of equall prosperities, and humour their friend; but if you call this friendship, you give a sacred name to humour or fancy; for there is a Platonic friendship as well as a Platonic love; but they being but the Images of more noble bodies are but like tinsell dressings, which will shew bravely by candle-light, and do excellently in a mask, but are not fit for conversation, and the material entercourses of our life. These are the prettinesses of prosperity and good natured wit; but when we speak of friendship, which is the best thing in the world (for it is love and beneficence; it is charity that is fitted for society)

we

we cannot suppose a brave pile should be built up with nothing ; and they that build Castles in the aire, and look upon friendship, as upon a fine Romance, a thing that pleases the fancy, but is good for nothing else, will do well when they are asleep, or when they are come to Elysium ; and for ought I know in the mean time may be as much in love with *Mandana* in the *Grand Cyrus*, as with the *Infanta of Spain*, or any of the most perfect beauties and real excellencies of the world : and by dreaming of perfect and abstracted friendships, make them so immateriall that they perish in the handling and become good for nothing.

But I know not whither I was going ; I did onely mean
to

to say that because friendship is that by which the world is most blessed and receives most good, it ought to be chosen amongst the worthiest persons, that is, amongst those that can doe greatest benefit to each other; and though in equal worthinesse I may choose by my eye, or ear, that is, into the consideration of the essential I may take in also the accidental and extrinsick worthinesses; yet I ought to give every one their just value; when the internal beauties are equal, these shall help to weigh down the scale, and I will love a worthy friend that can delight me as well as profit me, rather than him who cannot delight me at all, and profit me *no more*; but yet I will not weigh the gayest
C flowers,

flowers, or the wings of butterflies against wheat; but when I am to choose wheat, I may take that which looks the brightest; I had rather see Thyme and Roses, Marjoram and July-flowers that are fair and sweet and medicinal, then the prettiest Tulips that are good for nothing: And my Sheep and Kine are better servants then Race-horses and Greyhounds: And I shall rather furnish my Study with *Plutarck* and *Cicero*, with *Livy* and *Polybius*, then with *Cassandra* & *Ibrahim Bassa*; and if I doe give an houre to these for divertisement or pleasure, yet I will dwell with them that can instruct me, and make me wise and eloquent, severe and usefull to my self & others. I end this with the saying of
Laelius

Laelius in Cicero: Amicitia non debet consequi utilitatem, sed amicitiam utilitas. When I choose my friend, I wil not stay till I have received a kindnesse; but I will choose such an one that can doe me many if I need them: But I mean such kindneses which make me wiser, and which make me better; that is, I will when I choose my friend, choose him that is the bravest, the worthiest and the most excellent person: and then your first Question is soon answered; to love such a person and to contract such friendships is just so authorized by the principles of Christianity, as it is warranted to love wisdom and vertue, goodness & beneficence, and all the impresses of God upon the spirits of brave men.

2. The next inquiry is *how far it may extend?* That is, by what expressions it may be signified? I find that *David* and *Jonathan* loved at a strange rate; they were both good men; though it happened that *Jonathan* was on the obliging side; but here the expressions were; *Jonathan* watched for *David's* good; told him of his danger, and helped him to escape; took part with *David's* innocence against his Fathers malice and injustice; and beyond all this, did it to his own prejudice; and they two stood like two feet supporting one body; though *Jonathan* knew that *David* would prove like the foot of a Wrestler, and would supplant him, not by any unworthy or unfriendly action,
but

but it was from God ; and he gave him his hand to set him upon his own throne.

We find his parallels in the Gentile stories : young *Athenodorus* having divided the estate with his Brother *Xenon* ; divided it again when *Xenon* had spent his own share ; and *Lucullus* would not take the Consulship till his younger brother had first enjoyed it for a year ; but *Pollux* divided with *Castor* his immortality ; and you know who offer'd himself to death being pledge for his friend ; and his friend by performing his word rescued him as bravely : and when we find in Scripture that *for a good man some will even dare to die* ; and that *Aquila* and *Priscilla* laid their necks down for *S. Paul* ; and

the *Galatians* would have given him their very eyes, that is, every thing that was most dear to them, and some others were neer unto death for his sake; and that it is a precept of Christian charity, to lay down our lives for our brethren, that is, those who were combined in a cause of Religion, who were united with the same hopes, and imparted to each other ready assistances, and grew dear by common sufferings, we need enquire no further for the expressions of friendships: *Greater love then this hath no man, then that he lay down his life for his friends*; and this we are oblig'd to do in some Cases for all Christians; and therefore we may doe it for those who are to us in this present and imperfect state

state of things, that which all the good men and women in the world shall be in Heaven, that is, in the state of perfect friendships. This is the biggest; but then it includes and can suppose all the rest; and if this may be done for all, and in some cases must for any one of the multitude, we need not scruple whether we may doe it for those who are better then a multitude. But as for the thing it self, it is not easily and lightly to be done; and a man must not die for humour, nor expend so great a Jewel for a trifle: *μόλις ἀνεπνέυσμεν εἰδότες ἐπ' ὕδενι λυσιτελεῖ παρὰ νόμα γενησόμενοι*: said *Philo*; we will hardly die when it is for nothing, when no good, no worthy end is served, and become a Sacrifice to redeem a

foot-boy. But we may not give our life to redeem another : unlesse 1. The party for whom we die be a worthy and an useful person ; better for the publick, or better for Religion, and more useful to others then my self. Thus *Ribischius* the German died bravely when he became a Sacrifice for his Master, *Maurice Duke of Saxony* ; Covering his Masters body with his own, that he might escape the furie of the Turkish Soldiers. *Succurram perituro, sed ut ipse non peream, nisi si futurus ero magni hominis, aut magna rei merces*, said *Seneca*. I will help a dying person if I can ; but I will not die my self for him, unlesse by my death I save a brave man, or become the price of a great thing ; that is, I will die
for

for a Prince, for the republick, or to save an Army, as *David* expos'd himself to combat with the Philistin for the redemption of the host of Israel: and in this sense, that is true; *Præstat ut pereat unus, quàm Unitas*, better that one perish then a multitude. 2. A man dies bravely when he gives his temporall life to save the soul of any single person in the Christian world. It is a worthy exchange, & the glorification of that love by which Christ gave his life for every soul. Thus he that reproves an erring Prince wisely and necessarily, he that affirms a fundamental truth, or stands up for the glory of the Divine attributes, though he die for it, becomes a worthy sacrifice. 3. These are duty, but it may be heroick and full of

Christian bravery, to give my life to rescue a noble and a brave friend ; though I my self be as worthy a man as he ; because the preference of him is an act of humility in me ; and of friendship towards him ; *Humility* and *Charity* making a pious difference where *art* and *nature* have made all equall.

Some have fancied other measures of treating our friends. One sort of men say that we are to expect that our friends should value us as we value our selves : which if it were to be admitted , will require that we make no friendships with a proud man ; and so far indeed were well ; but then this proportion does exclude some humble men who are most to be valued, and the rather because

cause they undervalue themselves.

Others say that a friend is to value his friend as much as his friend values him; but neither is this well or safe, wise or sufficient; for it makes friendship a meer bargain, and is something like the Countrey weddings in some places where I have been; where the bridegroom and the bride must meet in the half way, and if they fail a step, they retire and break the match: It is not good to make a reckoning in friendship; that's merchandise, or it may be gratitude, but not noble friendship; in which each part strives to out-do the other in significations of an excellent love: *And amongst true friends: there is no fear of losing any thing.* But

But that which amongst the old Philosophers comes nearest to the right, is that we love our friends as we love our selves. If they had meant it as our Blessed Saviour did, of that generall friendship by which we are to love all mankind, it had been perfect and well; or if they had meant it of the inward affection, or of outward justice; but because they meant it of the most excellent friendships, and of the outward significations of it, it cannot be sufficient: for a friend may and must sometimes do more for his friend then he would do for himself. Some men will perish before they will begge or petition for themselves to some certaine persons; but they account it noble

noble to do it for their friend, and they will want rather than their friend shall want; and they will be more earnest in praise or dispraise respectively for their friend than for themselves. And indeed I account *that* one of the greatest demonstrations of reall friendship is, that a friend can really endeavour to have his friend advanced in honour, in reputation, in the opinion of wit or learning before himself.

Martial. *Aurum & opes, & rura*
l. 8. ep. *frequens donabit amicus:*
18.

Qui velit ingenio cedere rarus
erit.

Sed tibi tantus inest veteris respe-
ctus amici,

Carior ut mea sit quam tua fama
tibi. Lands

Lands, gold and trifles many
give or lend ;
But he that stoops in fame is a
rare friend :
In friendships orbe thou art the
brightest star,
Before thy fame mine thou
preferrest far.

But then be pleased to think
that therefore I so highly va-
lue this signification of friend-
ship, because I so highly value
humility. Humility and Cha-
rity are the two greatest graces
in the world ; and these are the
greatest ingredients which con-
stitute friendship and expresse
it.

But there needs no other mea-
sures of friendship, but that it
may be as great as you can ex-
presse.

preſſe it; beyond death it cannot go, to death it may, when the cauſe is reaſonable and juſt, charitable and religious: and yet if there be any thing greater then to ſuffer death (and pain and ſhame to ſome are more inſufferable) a true and noble friendship ſhrinks not at the greateſt trials.

And yet there is a limit even to friendship. It muſt be as great as our friend fairly needs in all things where we are not tied up by a former duty, to God, to our ſelves, or ſome pre-obliging relative. When *Pollux* heard ſomebody whiſper a reproch againſt his Brother *Caſtor*, he killed the flanderer with his fiſt: that was a zeal which his friendship could not warrant. *Nulka eſt excuſa-*
tio

tio si amici causâ peccaveris, said *Cicero*. No friendship can excuse a sin: And this the braver Romans instanced in the matter of duty to their Countrey. It is not lawful to fight on our friends part against our Prince or Countrey; and therefore when *Caius Blossius* of *Cuma* in the sedition of *Gracchus* appeared against his Countrey, when he was taken he answered, that he loved *Tiberius Gracchus* so dearly, that he thought fit to follow him whithersoever he led; and begg'd pardon upon that account. They who were his Judges were so noble, that though they knew it no fair excuse: yet for the honour of friendship they did not directly reject his motion: but put him to death, because
he

he did not follow, but led on *Gracchus*, and brought his friend into the snare: For so they preserved the honours of friendship on either hand, by neither suffering it to be sullied by a foul excuse, nor yet rejected in any fair pretence. A man may not be perjured for his friend. I remember to have read in the History of the Low-countrys, that *Grimston* and *Red-head*, when *Bergenapzoom* was besieged by the Duke of *Parma*, acted for the interest of the Qu: of *Englands* forces a notable design; but being suspected and put for their acquittance to take the Sacrament of the Altar, they dissembled their persons, and their interest, their design & their religion, and did
for

for the Queens service (as one wittily wrote to her) give not onely their bodies but their souls, and so deserved a reward greater then she could pay them: I cannot say this is a thing greater then a friendship can require, for it is not great at all, but a great villany, which hath no name, and no order in worthy entercourses; and no obligation to a friend can reach as high as our duty to God: And he that does a base thing in zeal for his friend, burns the golden thred that ties their hearts together; it is a *conspiracy*, but no longer *friendship*. And when *Cato* lent his wife to *Hortensius*, and *Socrates* lent his to a merry Greek, they could not amongst wise persons obtain so much as the fame of being

ing worthy friends, neither could those great Names legitimate an unworthy action under the most plausible title.

It is certain that amongst friends their estates are common; that is, by whatsoever I can rescue my friend from calamity, I am to serve him, or not to call him friend; there is a great latitude in this, and it is to be restrained by no prudence, but when there is on the other side a great necessity neither vicious nor avoidable: A man may choose whether he will or no; and he does not sin in not doing it, unless he have bound himself to it: *But certainly friendship is the greatest band in the world,* and if he have professed a great friendship, he hath a very great obligation to

to doe that and more ; and he can no wayes be disobliged but by the care of his Naturall relations.

I said, [*Friendship is the greatest bond in the world,*] and I had reason for it, for it is all the bands that this world hath ; and there is no society, and there is no relation that is worthy, but it is made so by the communications of friendship, and by partaking some of its excellencies. For friendship is a transcendent, and signifies as much as *Unity* can meane, and every consent, and every pleasure, and every benefit, and every society is the Mother or the Daughter of friendship. Some friendships are made by *nature*, some by *contract*, some by *interest*, and some by *souls*.
And.

And in proportion to these wayes of Uniting, so the friendships are greater or lesse, vertuous or naturall, profitable or holy, or all this together. Nature makes excellent friendships, of which we observe something in social plants; growing better in each others neighbourhood then where they stand singly: And in animals it is more notorious, whose friendships extend so far as to herd and dwell together, to play, and feed, to defend and fight for one another, and to cry in absence, and to rejoyce in one anothers presence. But these friendships have other names lesse noble, they are *sympathy*, or they are *instinct*. But if to this naturall friendship there be reason superadded, some-

something will come in upon the stock of reason which will ennoble it ; but because no Rivers can rise higher then Fountains, reason shall draw out all the dispositions which are in Nature and establish them into friendships, but they cannot surmount the communications of Nature ; Nature can make no friendships greater then her own excellencies. Nature is the way of contracting necessary friendships : that is, by nature such friendships are contracted without which we cannot live, and be educated, or be well, or be at all. In this scene, that of Parents and Children is the greatest, which indeed is begun in nature, but is actuated by society and mutuall endearments. For Parents love their
Chil-

Offices of Friendship. 67

Children because they love themselves, Children being but like emissions of water, symbolically, or indeed the same with the fountaine; and they in their posterity see the images and instruments of a civil immortality; but if Parents and Children do not live together, we see their friendships and their loves are much abated, and supported onely by fame and duty, by customes and religion, which to nature are but artificial pillars, and make this friendship to be complicated, and to passe from its own kind to another. That of Children to their Parents is not properly friendship, but gratitude and interest, and religion, and whatever can supervene of the nature of friendship

ship comes in upon another account ; upon society and worthinesse and choice.

This relation on either hand makes great Dearnesses: But it hath speciall and proper significations of it, and there is a speciall duty incumbent on each other respectively. This friendship and social relation is not equall, and there is too much authority on one side, and too much fear on the other to make equal friendships; and therefore although this is one of the kinds of friendship, that is of a social and relative love and conversation, yet in the more proper use of the word; [Friendship] does doe some things which Father and Son doe not; I instance in the free and open communicating counsels,

selves, and the evennesse and pleasantnesse of conversation; and consequently the significations of the paternal and filial love as they are divers in themselves and unequal, and therefore another kind of friendship then we meane in our inquiry; so they are such a duty which no other friendship can annul: because their mutual duty is bound upon them by religion long before any other friendships can be contracted; and therefore having first possession must abide for ever. The duty and love to Parents must not yeild to religion, much lesse to any new friendships: and our Parents are to be preferred before the Corban; and are at no hand to be laid aside but when they engage a-

D

gainst

against God : That is, in the rights which this relation and kind of friendship challenges as its propriety, it is supreme and cannot give place to any other friendships ; till the Father gives his right away, and God or the Lawes consent to it ; as in the case of marriage, emancipation, and adoption to another family : in which cases though love and gratitude are still obliging, yet the societies and duties of relation are very much altered, which in the proper and best friendships can never be at all. But then this also is true : that the social relations of Parents and Children not having in them all the capacities of a proper friendship, cannot challenge all the significations of it : that is, it is no pre-

prejudice to the duty I owe there, to pay all the dearnesses which are due here, and to friends there are some things due which the other cannot challenge: I meane, *my secret*, and *my equal conversation*, and the pleasures and interests of these, and the consequents of all.

Next to this is the society and dearness of Brothers and Sisters: which usually is very great amongst worthy persons; but if it be considered what it is in it self, it is but very little; there is very often a likenesse of naturall temper, and there is a social life under the same roof, and they are commanded to love one another, and they are equals in many instances, and are endeared by conver-

sation when it is merry and pleasant, innocent and simple, without art and without design. But Brothers passe not into noble friendships upon the stock of that relation: they have fair dispositions and advantages, and are more easie and ready to ferment into the greatest dearnesses, if all things else be answerable. Nature disposes them well towards it, but in this inquiry if we aske what duty is passed upon a Brother to a Brother even for being so? I answer, that religion and our parents and God and the lawes appoint what measures they please; but nature passes but very little, and friendship lesse; and this we see apparently in those Brothers who live asunder, and contract new relations,
and

and dwell in other societies :
 There is no love, no friendship
 without the intercourse of con-
 versation: Friendships indeed
 may last longer then our abode
 together, but they were first
 contracted by it, and established
 by pleasure and benefit, and
 unlesse it be the best kind of
 friendship (which that of Bro-
 thers in that meer capacity is
 not) it dies when it wants the
 proper nutriment and support :
 and to this purpose is that
 which was spoken by Solo-
 mon : *[better is a neighbour that*
 Prov. *is near, then a Brother that*
 27.10. *is far off :]* that is, al-
 though ordinarily, Brothers are
 first possessed of the entries and
 fancies of friendship, because
 they are of the first societies
 and conversations, yet when

that ceases and the Brother goes away, so that he does no advantage, no benefit of intercourse ; the neighbour that dwells by me, with whom if I converse at all, either he is my enemy and does, and receives evill ; or if we converse in worthinesses and benefit and pleasant communication, he is better in the lawes and measures of friendship then my distant Brother. And it is observable that [*Brother*] is indeed a word of friendship and charity and of mutual endearment, and so is a title of the bravest society ; yet in all the Scripture there are no precepts given of any duty and comport which Brothers, that is, the descendents of the same parents are to have one towards another in that capacity, and it

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is not because their nearnesse is
such that they need none: For
parents & children are neerer,
and yet need tables of duty to
be described; and for Bro-
thers, certainly they need it in-
finitely if there be any peculiar
duty; *Cain* and *Abel* are the
great probation of that, and
you know who said,

Fratrum quoque gratia rara est.

It is not often you shall see
Two Brothers live in amity.

But the Scripture which often
describes the duty of Parents
and Children, never describes
the duty of Brothers; except
where by *Brethren* are meant
all that part of mankind who
are tied to us by any vicinity

and indearment of religion or country, of profession and family, of contract or society, of love and the noblest friendships ; the meaning is, that though fraternity alone be the endearment of some degrees of friendship, without choice and without excellency ; yet the relation it self is not friendship, and does not naturally infer it, and that which is procured by it, is but limited and little ; and though it may passe into it, as other conversations may, yet the friendship is accidental to it ; and enters upon other accounts, as it does between strangers ; with this onely difference that Brotherhood does oftentimes assist the valuation of those excellencies for which we entertain our friendships.

Fra-

Fraternity is the opportunity and the preliminary dispositions to friendship, and no more. For if my Brother be a fool or a vicious person, the love to which nature and our first conversation disposes me, does not end in friendship, but in pity and fair provisions, and assistances; which is a demonstration that Brotherhood is but the inclination and addresse to friendship; and though I will love a worthy Brother more than a worthy stranger; if the worthinesse be equal, because the relation is something, and being put into the scales against an equal worthiness must needs turn the ballance, as every grain will do in an even weight; yet when the relation is all the worthinesse that is pretended,

it cannot stand in competition with a friend : for though a *friend-Brother* is better then a *friend-stranger*, where the friend is equal, but the Brother is not : yet a Brother is not better then a friend ; but as *Solomons* expression is [there is a friend that is better then a Brother,] and to be born of the same parents is so accidental and extrinſick to a mans pleasure or worthineſſe, or ſpiritual advantages, that though it be very pleaſing and uſefull that a Brother ſhould be a friend, yet it is no great addition to a friend that he alſo is a Brother : there is ſomething in it, but not much. But in ſhort, the caſe is thus. The firſt beginnings of friendſhip ſerve the neceſſities ; but choice and worthineſſe are the
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the excellencies of its endearment and its bravery; and between a Brother that is no friend, and a friend that is no Brother, there is the same difference as between the disposition, and the act or habit: a Brother if he be worthy is the readiest and the nearest to be a friend, but till he be so, he is but the twi-light of the day, and but the bloffome to the fairest fruit of Paradise. A Brother does not alwayes make a friend, but a friend ever makes a Brother and more: And although nature sometimes finds the tree, yet friendship engraves the Image; the first relation places him in the garden, but friendship sets it in the Temple, and then only it is venerable and sacred: and so is Brotherhood.

So *The measures and*

hood when it hath the soul of
friendship.

So that if it be asked which
are most to be valued, Brothers
or friends; the answer is very
easie; Brotherhood is or may be
one of the kinds of friendship,
and from thence onely hath its
value, and therefore if it be
compared with a greater friend-
ship must give place: But then
it is not to be asked which is to
be preferred, a *Brother* or a
Friend, but which is the better
friend; *Memnon* or my *Bro-*
ther? For if my Brother sayes
I ought to love him best, then

he ought to love
me best; * if he
does, then there is
a great friendship,
and he possibly is
to be preferred; if
he

* *ut praestem*
Pyladen, aliquis
mibi praestet O-
restem.

Hoc non fit
verbis, Merce
ut amemus, am.
Mat. 1. 6. ep. 1. 1.

BOOK

he can be that friend which he pretends to be, that is, if he be equally worthy: but if he sayes, I must love him onely because he is my Brother, whether he loves me or no, he is ridiculous; and it will be a strange relation which hath no correspondent: but suppose it, and adde this also, that I am equally his Brother as he is mine, & then he also must love me whether I love him or no; and if he does not, he sayes, I must love him though he be my Enemy; and so I must; but I must not love my Enemy though he be my Brother more then I love my Friend; and at last if he does love me for being his Brother, I confesse that this love deserves love again; but then I consider, that he loves me upon

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an incompetent reason: for he that loves me only because I am his Brother, loves me for that which is no worthinesse, and I must love him as much as that comes to, and for as little reason; unlesse this be added, that he loves me first: but whether choice and union of souls, and worthinesse of manners, and greatnesse of understanding, and usefulness of conversation, and the benefits of Counsel, and all those endearments which make our lives pleasant and our persons Dear, are not better and greater reasons of love and Dearnesse then to be born of the same flesh, I think amongst wise persons needs no great enquiry. For fraternity is but a Cognation of bodies, but friendship is an Union

Union of souls which are confederated by more noble ligatures. My Brother, if he be no more, shall have my hand to help him, but unlesse he be my friend too, he cannot challenge my heart: and if his being my friend be the greater nearnesse, then *friend* is more then *Brother*, and I suppose no man doubts but that *David* lov'd *Jonathan* far more then he lov'd his Brother *Eliab*.

One inquiry more there may be in this affair, and that is, whether a friend may be more then Husband or Wife; To which I answer, that it can never be reasonable or just, prudent or lawfull: but the reason is, because Marriage is the Queen of friendships, in which there is a communication of all that

84 *The measures and*

that can be communicated by friendship: and it being made sacred by vows and love, by bodies and souls, by interest and custome, by religion and by lawes, by common counsels, and common fortunes; it is the principal in the kind of friendship, and the measure of all the rest: And there is no abatement to this consideration, but that there may be some allay in this as in other lesser friendships by the incapacity of the persons: if I have not chosen my friend wisely or fortunately, he cannot be the correlative in the best Union; but then the friend lives as the soul does after death, it is in the state of separation, in which the soul strangely loves the body and longs to be reunited, but
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the body is an uselesse trunk and can do no ministeries to the soul ; which therefore prayes to have the body reformed and restored and made a brave and a fit companion : so must these best friends, when one is useless or unapt to the braveries of the princely friendship , they must love ever , and pray ever, and long till the other be perfected and made fit ; in this case there wants onely the body, but the soul is still a relative and must be so for ever.

A Husband and a Wife are the best friends, but they cannot alwayes signifie all that to each other which their friendships would ; as the Sunne shines not upon a Valley which sends up a thick vapour to cover his face ; and though
his

his beams are eternall, yet the emission is intercepted by the intervening cloud. But however all friendships are but parts of this ; a man must leave Father and Mother and cleave to his Wife, that is [*the dearest thing in Nature is not comparable to the dearest thing of friendship :*] and I think this is argument sufficient to prove friendship to be the greatest band in the world ; Adde to this, that other friendships are parts of this, they are marriages too, lesse indeed then the other, because they cannot, must not be all that endearment which the other is ; yet that being the principal, is the measure of the rest, and are all to be honoured by like dignities, and measured by the same rules, and conducted

ducted by their portion of the same Lawes: But as friendships are *Marriages* of the soul, and of fortunes and interests, and counsels; so they are *brotherhoods* too; and I often think of the excellencies of friendships in the words of *David*, who certainly was the best friend in the world [*Ecce quam bonum & quam jucundum fratres habitare in unum.*] It is good and it is pleasant that Brethren should live like friends, that is, they who are any wayes relative, and who are any wayes social and confederate should also dwell in Unity and loving society, for that is the meaning of the word [Brother] in Scripture [It was my Brother *Jonathan*] said *David*; such Brothers contracting such friendships are the beauties of

of society, and the pleasure of life, and the festivity of minds : and whatsoever can be spoken of love, which is Gods eldest daughter, can be said of vertuous friendships ; and though *Carneades* made an eloquent oration at *Rome* against justice, yet never saw a Panegyrick of malice , or ever read that any man was witty against friendship. Indeed it is probable that some men , finding themselves by the peculiarities of friendship excluded from the participation of those beauties of society which enamel and adorne the wise and the vertuous, might suppose themselves to have reason to speak the evil words of envy and detraction ; I wonder not for all those unhappy
soules

soules which shall find heaven gates shut against them, will think they have reason to murmur and blaspheme: The similitude is apt enough, for that is the region of friendship, and love is the light of that glorious Countrey, but so bright that it needs no Sun: Here we have fine and bright rayes of that Celestial flame, and though to all mankind the light of it is in some measure to be extended, like the treasures of light dwelling in the South, yet a little do illustrate and beautifie the North, yet some live under the line, and the beams of friendship in that position are imminent and perpendicular.

I know but one thing more
in which the Communications
of

of friendship can be restrained; and that is, in Friends and Enemies: *Amicus amici, amicus meus non est*: My friends friend is not alwayes my friend; nor his enemy mine; for if my friend quarrel with a third person with whom he hath had no friendships, upon the account of interest; if that third person be my friend, the nobleness of our friendships despises such a quarrel; and what may be reasonable in him, would be ignoble in me; sometimes it may be otherwise, and friends may marry one anothers loves and hatreds, but it is by chance if it can be just, and therefore *because it is not alwayes right it cannot be ever necessary.*

In all things else, let friendships be as high and expressive
till

till they become an Union, or that friends like the Molionidæ be so the same that the flames of their dead bodies make but one Piramis; no charity can be reprov'd, and such friendships which are more then shadows, are nothing else but the rayes of that glorious grace drawn into one centre, and made more active by the Union; and the proper significations are well represented in the old Hieroglyphick, by which the ancients depicted friendship: " In the beauties and
" strength of a young man,
" bare-headed, rudely clothed,
" to signifie its activity, and la-
" stingness, readiness of action,
" and aptnesses to do service;
" Upon the fringes of his gar-
" ment was written *Mors &*
" *vita,*

“*vita*, as signifying that in life
“and death the friendship was
“the same; on the forehead
“was written *Summer* and
“*Winter*, that is, prosperous
“and adverse accidents and
“states of life; the left arme
“and shoulder was bare and na-
“ked downe to the heart to
“which the finger pointed, and
“there was written *longè &*
“*propè*: by all which we know
that friendship does good far
and neer: in Summer & Win-
ter, in life and death, and knows
no difference of state or acci-
dent but by the variety of her
services: and therefore ask no
more to what we can be obli-
ged by friendship; for it is e-
very thing that can be *honest*
and *prudent*, *usefull* and *neces-*
sary.

For

For this is all the allay of this Universality, we may do any thing or suffer any thing, that is *wise* or *necessary*, or *greatly beneficial* to my friend, and that *in any thing*, in which I am *perfect master* of my *person* and *fortunes*. But I would not in bravery visite my friend when he is sick of the plague, unlesse I can do him good equall at least to my danger, but I will procure him Physicians and prayers, all the assistances that he can receive, and that he can desire, if they be in my power: and when he is dead, I will not run into his grave and be stifled with his earth; but I will mourn for him, and performe his will, and take care of his relatives, and do for him as if he were alive, and I think that

94 *The measures and*
is the meaning of that hard say-
ing of a Greek Poet.

Ἄνθρωποι ἀλλήλοισιν ἀποπεθεῖν ὤμεν
ἱπᾶσιν

Πᾶσι τέτοις παντός χρήμασι ἐστὶ κό-
ρος.

To me though distant let thy
friendship fly,
Though men be mortal, friend-
ships must not die.
Of all things else there's great
satiety.

Of such immortal abstracted
pure friendships indeed there is
no great plenty, and to see bro-
thers hate each other, is not so
rare as to see them love at this
rate. *The dead and the absent*
have but few friends, say the
Spaniards; but they who are the
same

same to their friend ἀντιπρόσωπον, when he is in another Countrey, or in another World, these are they who are fit to preserve the sacred fire for eternall sacrifices, and to perpetuate the memory of those exemplar friendships of the best men which have filled the world with history and wonder: for in no other sense but this, can it be true; that friendships are pure loves, regarding to doe good more then to receive it: He that is a friend after death, hopes not for a recompense from his friend, and makes no bargain either for fame or love; but is rewarded with the conscience and satisfaction of doing bravely: but then this is demonstration that they choose Friends best who take

persons so worthy that can and will do so : This is the profit and usefulness of friendship ; and he that contracts such a noble Union, must take care that his friend be such who can and will ; but hopes that himselfe shall be first used, and put to act it : I will not have such a friendship that is good for nothing, but I hope that I shall be on the giving and assisting part ; and yet if both the friends be so noble and hope and strive to do the benefit, I cannot well say which ought to yield, and whether that friendship were braver that could be content to be unprosperous so his friend might have the glory of assisting him ; or that which desires to give assistances in the greatest measures of friendship :
but

but he that chooses a worthy friend that himself in the dayes of sorrow and need might receive the advantage, hath no excuse, no pardon, unlesse himself be as certain to do assistances when evil fortune shall require them. The summe of this answer to this enquiry I give you in a pair of Greek verses.

ἡσὼν θεῶσιν τῆς φίλης τιμᾶν θέλει
ἐν τοῖς κακοῖς ὃ τῆς φίλης ἐνεργεῖται.

Friends are to friends as lesser Gods, while they Honour and service to each other pay.

But when a dark cloud comes, grudge not to lend Thy head, thy heart, thy fortune to thy friend.

3. The last inquiry is, *how friendships are to be conducted?*

That is, what are the duties in presence and in absence; whether the friend may not desire to enjoy his friend as well as his friendship? The answer to which in a great measure depends upon what I have said already: & if friendship be a charity in society, and is not for contemplation and noise, but for materiall comforts and noble treatments and usages, this is no peradventure, but that if I buy land, I may eat the fruits, and if I take a house I may dwell in it; and if I love a worthy person, I may please my self in his society: and in this there is no exception, unlesse the friendship be between persons of a different sex: for then not onely the in-
te-

terest of their religion, and the care of their honour, but the worthiness of their friendship requires that their intercourse be prudent and free from suspicion and reproch: and if a friend is obliged to bear a calamity, so he secure the honour of his friend, it will concerne him to conduct his intercourse in the lines of a vertuous prudence, so that he shall rather lose much of *his own comfort*, then she any thing of *her honour*; and in this case the noises of people are so to be regarded, that next to innocence they are the principall. But when by caution and prudence and severe conduct, a friend hath done all that he or she can to secure fame and honourable reports; after this, their noises are to be

despised ; they must not fright us from our friendships , nor from her fairest entercourses ; *I may lawfully pluck the clusters from my own vine, though he that walks by, calls me thief.*

But by the way (Madam) you may see how much I differ from the morosity of those Cynics who would not admit your sex into the communities of a noble friendship. I believe some Wives have been the best friends in the world ; and few stories can out-do the noblenesse and piety of that Lady that suck'd the poysonous, purulent matter from the wound of our brave Prince in the holy Land , when an Assasine had pierc'd him with a venom'd arrow , and if it be told that women cannot retain counsell, and

and therefore can be no brave friends ; I can best confute them by the story of *Porcia*, who being feartull of the weaknesse of her sex, stabb'd her self into the thigh to try how she could bear pain ; and finding her self constant enough to that sufferance , gently chid her *Brutus* for not daring to trust her , since now she perceived that no torment could wrest that secret from her , which she hoped might be intrusted to her. If there were not more things to be said for your satisfaction, I could have made it disputable whether have been more illustrious in their friendships men or women ? I cannot say that Women are capable of all those excellencies by which

men can oblige the world; and therefore a female friend in some cases is not so good a counsellor as a wise man, and cannot so well defend my honour; nor dispose of reliefs and assistances if she be under the power of another: but a woman can love as passionately, and converse as pleasantly, and retain a secret as faithfully, and be usefull in her proper ministries; and she can die for her friend as well as the bravest Roman Knight, and we finde that some persons have engag'd themselves as far as death upon a less interest then all this amounts to: such were the *ευχαλιματοι*, as the Greeks call them, the Devoti of a Prince or General, the Assassines amongst the *Saracens*, the *Σολδατοι* amongst

mongst the old *Galatians* : they did as much as a friend could do ; and if the greatest services of a friend can be paid for by an ignoble price, we cannot grudge to vertuous and brave women that they be partners in a noble friendship, since their conversation and returns can adde so many moments to the felicity of our lives : and therefore, though a Knife cannot enter as farre as a Sword, yet a Knife may be more usefull to some purposes ; and in every thing, except it be against an enemy. A man is the best friend in trouble, but a woman may be equall to him in the dayes of joy : a woman can as well increase our comforts, but cannot so well lessen our sorrows : and therefore we do not
car-

ry women with us when we go to fight ; but in peaceful Cities and times, vertuous women are the beauties of society and the prettineffes of friendship. And when we consider that few persons in the world have all those excellencies by which friendship can be useful and illustrious, we may as well allow women as men to be friends ; since *they* can have all that which can be necessary and essential to friendships, and *these* cannot have all by which friendships can be accidentally improved ; in all some abatements will be made ; & we shall do too much honour to women if we reject them from friendships because they are not perfect : for if to friendships we admit imperfect men, because

no man is perfect: he that rejects women does find fault with them because they are not more perfect then men, which either does secretly affirm that they ought and can be perfect, or else it openly accuses men of injustice and partiality.

I hope you will pardon me that I am a little gone from my undertaking, I went aside to wait upon the women and to do countenance to their tender vertues: I am now return'd, and, if I were to doe the office of a guide to uninstructed friends, would adde the particulars following: Madam, you need not read them now, but when any friends come to be taught by your precept and example how to converse
in

in the noblest conjurations, you may put these into better words and tell them

1. That the first law of friendship is, they must neither ask of their friend what is Undecent ; nor grant it if themselves be askt. For it is no good office to make my friend more vitious or more a fool ; I will restrain his folly, but not nurse it ; I will not make my groom the officer of my lust and vanity. There are Villains who sell their souls for bread, that offer sin and vanity at a price : I should be unwilling my friend should know I am vitious ; but if he could be brought to minister to it, he is not worthy to be my friend : and if I could offer it to him, I do not deserve to clasp hands with a vertuous person.

2. Let

2. Let no man choose him for his friend whom it shall be possible for him ever after to hate, for though the *society* may justly be interrupted, yet *love* is an immortal thing, and I will never despise him whom I could once think worthy of my love. A friend that proves not good is rather to be suffered, then any enmities be entertained: and there are some outer offices of friendship and little drudgeries in which the less worthy are to be employed, and it is better that he be below stairs then quite thrown out of doors.

3. There are two things which a friend can never pardon, a treacherous blow and the revealing of a secret, because these are against the Nature

ture of friendship ; they are the adulteries of it, and dissolve the Union ; and in the matters of friendship which is the marriage of souls ; these are the proper causes of divorce : and therefore I shall adde this only, that *secrecy* is the *chastity of friendship*, and the publication of it is a prostitution and direct debauchery ; but a secret, treacherous wound is a perfect and unpardonable Apostacy. I remember a pretty apologue that *Bromiard* tells, A Fowler in a sharp frosty morning having taken many little birds for which he had long watched, began to take up his nets ; and nipping the birds on the head laid them down. A young thrush espying the tears trickling down his cheeks by the reason of the extreme

treme cold, said to her Mother, that certainly the man was very mercifull and compassionate that wept so bitterly over the calamity of the poor Birds. But her Mother told her more wisely, that she might better judge of the mans disposition by his hand then by his eye; and if the hands do striketreacherously, he can never be admitted to friendship, who speaks fairly and weeps pittingly. Friendship is the greatest honesty and ingenuity in the world.

4. Never accuse thy friend, nor believe him that does; if thou dost, thou hast broken the skin; but he that is angry with every little fault breaks the bones of friendship; and when we consider that in society

ciety and the accidents of every day, in which no man is constantly pleased or displeased with the same things; we shall find reason to impute the change unto our selves; and the emanations of the Sun are still glorious, when our eyes are sore: and we have no reason to be angry with an eternall light, because we have a changeable and a mortall faculty. But however, do not think thou didst contract alliance with an Angel, when thou didst take thy friend into thy bosome; he may be weak as well as thou art, and thou mayest need pardon as well as he, and

μήποτ' ἐπὶ συμπεῖρα περράται φίλον ἀνδρὶ
 ἀπώλειαν

Περδόμενος χαλεπῇ Κύβερτι διαβολίῃ.

Offices of Friendship. 111

Εἰς ἀμαρτωλοῖσι φίλον ἐστὶ πάντι
 χολῶτο

'Ουτοὶ ἐν ἀλλήλοις ἄρεθμοι εἰσι φίλοι.

Theog.

that man loves flattery more than friendship, who would not only have his friend, but all the contingencies of his friend to humour him.

5. Give thy friend counsel wisely and charitably, but leave him to his liberty whether he will follow thee or no: and be not angry if thy counsel be rejected: for, *advice is no Empire*, and he is not my friend that will be my Judge whether I will or no. *Neoptolemus* had never been honoured with the victory and spoiles of *Troy* if he had attended to the tears and counsel of *Lycomedes*, who being afraid to venture the young man,

man, faine would have had him sleep at home safe in his little Island. He that gives advice to his friend and *exacts obedience* to it, does not the kindnesse and ingenuity of a friend, but the office and pertnesse of a Schoolmaster.

6. Never be a Judge between thy friends in any matter where both set their hearts upon the victory: If strangers or enemies be litigants, what ever side thou favourest, thou gettest a friend, but when friends are the parties thou lovest one.

7. Never comport thy self so, as that thy friend can be afraid of thee: for then the state of the relation alters when a new and troublesome passion supervenes. *ODERUNT quos METUUNT.* Perfect love casteth

casteth out feare, and no man is friend to a Tyrant ; but that friendship is Tyranny where the love is changed into fear, equality into empire, society into obedience; for then all my kindness to him also will be no better then flattery.

8. When you admonish your friend, let it be without bitterness ; when you chide him, let it be without reproch ; when you praise him, let it be with worthy purposes and for just causes, and in friendly measures ; too much of that is flattery , too little is envy ; if you doe it justly you teach him true measures : but when others praise him, rejoyce, though they praise not thee, and remember that if thou esteemest his praise to be thy dispa-

disparagement, thou art envious, but neither just nor kind.

9. When all things else are equal preferre an old friend before a new. If thou meanest to spend thy friend, and make a gain of him till he be weary, thou wilt esteeme him as a beast of burden, the worse for his age ; But if thou esteemest him by noble measures, he will be better to thee by thy being used to him, by triall and experience, by reciprocation of indearments, and an habituall worthiness. An old friend is like old wine, which when a man hath drunk, he doth not desire new, because he saith the old is better. But every old friend was new once ; and if he be worthy keep the new one till he become old.

10. After

10. After all this, treat thy friend nobly, love to be with him, do to him all the worthinesses of love and fair endearment, according to thy capacity and his; Bear with his infirmities till they approach towards being criminal; but never dissemble with him, never despise him, never leave him. * Give him gifts and upbraid him not, † and refuse not his kindnesses, and be sure never to despise the smallness or the impropriety of

* *Extra fortunam est quicquid donatur amicis;
Quas dederis solas semper habebis opes.*

Mart. l. 5. ep. 43.

*Et tamen hoc vitiū, sed non leve, si licet vitiū,
Quod colit ingratis pauper amicitias.*

Quis largitur opes veteri fidoq; sodali?

ep. 19.

† *Non bellè quædam faciunt duo: sufficit unus
Huic operi: si vis ut loquar ipse tace.*

*Crede mihi quamvis ingentia Postume dones,
Authoris pereunt garrulitate sui.* ep. 53.

them.

them. *Confirmatur amor beneficio accepto*: A gift (saith Solomon) fasteneth friendships; for as an eye that dwels long upon a star must be refreshed with lesser beauties and strengthened with greens and looking-glasses, lest the sight become amazed with too great a splendor; so must the love of friends sometimes be refreshed with material and low Caresses; lest by striving to be *too divine* it becomes *less humane*: It must be allowed its share of *both*: It is *humane* in giving pardon and fair construction, and openness and ingenuity, and keeping secrets; it hath *something* that is *divine*, because it is *beneficent*; but *much* because it is *eternal*.

T H E E N D.

**TWO
LETTERS
TO
PERSONS**

**Changed in their
RELIGION.**

F

OWE

LETTERS

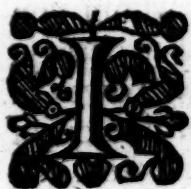
TO

LETTERS

RELIGION

*A Copy of the First Letter
written to a Gentlewoman newly se-
duced to the Church
of Rome.*

M. B.



Was desirous of
an opportunity in
London to have
discoursed with
you concerning
something of nearest concern-
ment to you, but the multitude
of my little affairs hindred me,
and have brought upon you
this trouble to read a long Let-
ter, which yet I hope you will

be more willing to do, because it comes from one who hath a great respect to your person, and a very great charity to your soul: I must confesse I was on your behalf troubled when I heard you were fallen from the Communion of the Church of *England*, and entred into a voluntary, unnecessary schism, and departure from the Lawes of the King, and the Communion of those with whom you have alwayes lived in charity, going against those Lawes in the defence and profession of which your Husband died, going from the Religion in which you were Baptized, in which for so many years, you lived piously and hoped for Heaven, and all this without any sufficient reason, without necessity
or

or just scandall ministred to you ; and to aggravate all this, you did it in a time when the Church of *England* was persecuted, when she was marked with the Characterismes of her Lord, the marks of the Crosse of Jesus, that is, when she suffered for a holy cause and a holy conscience, when the Church of *England* was more glorious then at any time before, ; Even when she could shew more Martyrs and Confessors then any Church this day in Christendome, even then when a King died in the profession of her Religion, and thousands of Priests, learned and pious men suffered the spoiling of their goods rather then they would forsake one Article of so excellent a Religion; So that seriously

it is not easily to be imagined that any thing should move you, unlesse it be that which troubled the perverse Jewes, and the Heathen Greek, *Scandulum crucis*, the scandall of the Crosse; You stumbled at that Rock of offence, You left us because we were afflicted, lessened in outward circumstances and wrapped in a cloud; but give me leave only to reminde you of that sad saying of the Scripture, that you may avoid the consequent of it; *They that fall on this stone shall be broken in pieces, but they on whom it shall fall shall be grinded to powder.* And if we should consider things but prudently, it is a great argument that the sons of our Church are very conscientious and just in their perswasions,

sions, when it is evident, that we have no temporall end to serve, nothing but the great end of our souls, all our hopes of preferment are gone, all secular regards, only we still have truth on our sides, and we are not willing with the losse of truth to change from a persecuted to a prosperous Church, from a Reformed to a Church that will not be reformed; lest we give scandall to good people that suffer for a holy conscience, and weaken the hands of the afflicted; of which if you had been more carefull you would have remained much more innocent.

But I pray, give me leave to consider for you, because you in your change considered so little for your self, what fault,

what false doctrine, what wicked or dangerous proposition, what defect, what amisse did you find in the Doctrine and Liturgy and Discipline of the Church of *England*?

For its doctrine, It is certain it professes the belief of all that is written in the Old and New Testament, all that which is in the three Creeds, the Apostolical, the Nicene, and that of *Athanasius*, and whatsoever was decreed in the four General Councils, or in any other truly such, and whatsoever was condemned in these, our Church hath legally declared it to be Heresie. And upon these accounts above four whole ages of the Church went to Heaven; they baptized all their Catechumens into this faith,
their

their hopes of heaven was upon this and a good life, their Saints and Martyrs lived and died in this alone, they denied Communion to none that professed this faith. This is the Catholick faith, so saith the Creed of *Athanasius*; and unlesse a company of men have power to alter the faith of God, whosoever live and die in this faith, are intirely *Catholick* and *Christian*. So that the Church of *England* hath the same faith without dispute that the Church had for 400 or 500 years, and therefore there could be nothing wanting here to saving faith, if we live according to our belief.

2. For the *Liturgy* of the Church of *England*, I shall not need to say much, because the

case will be very evident ;
First, Because the disputers of
the Church of *Rome* have not
been very forward to object any
thing against it, they cannot
charge it with any evil : 2. Be-
cause for all the time of *K. Ed.*
6 and till the eleventh year of
Queen *Elizabeth*, your people
came to our Churches and
prayed with us till the Bull of
Pius Quintus came out upon
temporal regards, and made
a Schism by forbidding the
Queens Subjects to pray as by
Law was here appointed,
though the prayers were good
and holy, as themselves did be-
lieve. That Bull enjoyned Re-
cusancy, and made that which
was as an act of Rebellion,
and Disobedience, & Schisme,
to be the character of your Ro-
man

man Catholikes. And after this, what can be supposed wanting in order to salvation? We have the Word of God, the Faith of the Apostles, the Creeds of the Primitive Church, the Articles of the four first generall Councils, a holy Liturgy, excellent Prayers, perfect Sacraments, Faith and Repentance, the ten Commandements, and the Sermons of Christ, and all the precepts and counsels of the Gospel; We teach the necessity of good works, and require and strictly exact the severity of a holy life; We live in obedience to God, and are ready to die for him, and doe so when he requires us so to doe; We speak honour of his most holy Name, we worship him at the mention of his Name, we confesse his.

At-

Attributes, we love his Servants, we pray for all men, we love all Christians, even our most erring Brethren, we confesse our sinnes to God and to our Brethren whom we have offended, and to Gods Ministers in cases of Scandall, or of a troubled Conscience, We communicate often, we are enjoyned to receive the holy Sacrament thrice every year at least; Our Priests absolve the penitent, our Bishops ordain Priests, and confirm baptized persons, and blesse their people and intercede for them; and what could here be wanting to Salvation? what necessity forced you from us? I dare not suspect it was a temporal regard that drew you away, but I am sure it could be no spirituall.

Bue

But now that I have told you, and made you to consider from whence you went, give me leave to represent to you, and tell you whither you are gone, that you may understand the nature and conditions of your change: For doe not think your self safe, because they tell you that you are come to the Church; You are indeed gone from one Church to another, from a better to a worse, as will appear in the induction, the particulars of which before I reckon, give me leave to give you this advice; if you mean in this affair to understand what you do, it were better you enquired what your Religion is, then what your Church is; for that which is a true Religion to day,

day, will be so to morrow and for ever; but that which is a holy Church to day, may be heretical at the next change, or may betray her trust, or obtrude new Articles in contradiction to the old, or by new interpretations may elude ancient truths, or may change your Creed, or may pretend to be the Spouse of Christ when she is idolatrous, that is, adulterous to God: Your Religion is that which you must, and therefore may competently understand; You must live in it, and grow in it, and govern all the actions of your life by it; and in all questions concerning the Church, you are to choose your Church by the Religion, and therefore this ought first and last to be enquired after. Whether the

Ro-

Romane Church be the Catholique Church, must depend upon so many uncertain enquiries, is offered to be proved by so long, so tedious a method, hath in it so many intrigues and Labyrinths of Question, and is (like a long line) so impossible to be perfectly strait, and to have no declination in it when it is held by such a hand as yours, that unlesse it be by material enquiries into the Articles of the Religion, you can never hope to have just grounds of confidence. In the mean time you can consider this; if the Roman Church were the Catholike, that is, so as to exclude all that are not of her communion, then the Greek Churches had as good turn Turks as remain damned Christians, and all that
are

are in the communion of all the other Patriarchal Churches in Christendome, must also perish like Heathens, which thing before any man can beleeve, he must have put off all reason, and all modesty, and all charity; And who can with any probability think that *the Communion of Saints* in the Creed is nothing but the *Communion of Roman Subjects*, and the Article of the Catholike Church was made up to dispark the inclosures of *Jerusalem*, but to turn them into the pale of *Rome*, and the Church is as limited as ever it was, save onely that the *Synagogue* is translated to *Rome*, which I think you will easily beleeve was a Proposition the Apostles understood not. But though it be hard
to

to trust to it, it is also so hard to prove it, that you shall never be able to understand the measures of that question, and therefore your salvation can never depend upon it. For no good or wise person can beleeve that God hath tyed our Salvation to impossible measures, or bound us to an Article that is not by us cognoscible; or intends to have us conducted by that which we cannot understand, and when you shall know that Learned men, even of the Romane party are not agreed concerning the Catholique Church that is infallibly to guide you, some saying that it is the virtual Church, that is, the Pope; some, that it is the representative Church, that is, a Coun-

Council; Some, that it is the Pope and the Council, the virtual Church and the representative Church together; Some, that neither of these, nor both together are infallible; but only, the essentiall Church, or the diffusive Church is the Catholique, from whom we must at no hand dissent; you will quickly find your self in a wood, and uncertain whether you have more then a word in exchange for your soul, when you are told you are in the Catholique Church. But I will tell you what you may understand, and see, and feel, something that your self can tell whether I say true or no concerning it. You are now gone to a Church that protects it self by arts of subtilty and arms, by violence and per-

persecuting all that are not of their minds, to a Church in which you are to be a Subject of the King so long as it pleases the Pope: In which you may be absolved from your Vows made to God, your Oathes to the King, your Promises to Men, your duty to your Parents in some cases: A Church in which men pray to God and to Saints in the same Form of words in which they pray to God, as you may see in the Offices of Saints, and particularly of our Lady: a Church in which men are taught by most of the principal Leaders to worship Images with the same worship with which they worship God and Christ, or him or her whose Image it is, and in which they usually picture God
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the Father, and the holy Trinity, to the great dishonour of that sacred myſterie, againſt the doctrine and practice of the Primitive Church, againſt the expreſſe doctrine of Scripture, againſt the honour of a Divine Attribute; I mean, the immenſity and ſpirituality of the Divine Nature; You are gone to a Church that pretends to be Infallible, and yet is infinitely deceived in many particulars, and yet endures no contradiction, and is impatient her children ſhould enquire into any thing her Priests obtrude. You are gone from receiving the whole Sacrament to receive it but half; from Christs Inſtitution to a humane invenion, from Scripture to uncertain Traditions, and
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from ancient Traditions to new pretences, from prayers which ye understood to prayers which ye understand not, from confidence in God to rely upon creatures, from intire dependence upon inward acts to a dangerous temptation of resting too much in outward ministeries, in the externall work of Sacraments and of Sacramentals: You are gone from a Church whose worshipping is simple, Christian and Apostolical, to a Church where mens consciences are loaden with a burden of Ceremonies greater then that in the dayes of the Jewish Religion (for the Ceremonial of the Church of *Rome* is a great Book in Folio) greater I say then all the Ceremonies of

of the Jews contained in *Leviticus*, &c. You are gone from a Church where you were exhorted to read the Word of God, the holy Scriptures from whence you found instruction, institution, comfort, reproof, a treasure of all excellencies, to a Church that seals up that fountain from you, and gives you drink by drops out of such Cisterns as they first make, and then stain, and then reach out: and if it be told you that some men abuse Scripture, it is true, for if your Priests had not abused Scripture, they could not thus have abused you, but there is no necessity they should, and you need not, unlesse you list; any more then you need to abuse the Sacraments or decrees of the Church, or the messages of
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of your friend, or the Letters you receive, or the Laws of the Land, all which are liable to be abused by evil persons, but not by good people and modest understandings. It is now become a part of your Religion to be ignorant, to walk in blindnesse, to believe the man that hears your Confessions, to hear none but him, not to hear God speaking but by him, and so you are liable to be abused by him, as he please, without remedy. You are gone from us, where you were onely taught to worship God through Jesus Christ, and now you are taught to worship Saints and Angels with a worship at least dangerous, and in some things proper to God; for your Church worships the Virgin *Mary* with burning incense
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and candles to her, and you give her presents, which by the consent of all Nations used to be esteemed a worship peculiar to God, and it is the same thing which was condemned for Heresie in the *Collyridians*, who offered a Cake to the Virgin *Mary*: A Candle and a Cake make no difference in the worship; and your joyning God and the Saints in your worship and devotions, is like the device of them that fought for King and Parliament, the latter destroys the former. I will trouble you with no more particulars, because if these move you not to consider better, nothing can.

But yet I have two things more to adde of another nature, one of which at least may pre-

prevail upon you, whom I suppose to have a tender and a religious Conscience.

The first is, That all the points of difference between us and your Church are such as do evidently serve the ends of covetousnesse and ambition, of power and riches, and so stand vehemently suspected of design, and art, rather then truth of the Article and designs upon Heaven. I instance in the Popes power over Princes and all the world; his power of dispensation, The exemption of the Clergy from jurisdiction of Princes, The doctrine of Purgatory and Indulgences which was once made means to raise a portion for a Lady, the Neece of Pope *Leo* the tenth; The Priests power advanced beyond

authority of any warrant from Scripture, a doctrine apt to bring absolute obedience to the Papacy; but because this is possibly too nice for you to suspect or consider, that which I am sure ought to move you is this.

That you are gone to a Religion in which though through Gods grace prevailing over the follies of men, there are I hope, and charitably suppose many pious men that love God, and live good lives, yet there are very many doctrines taught by your men, which are very ill Friends to a good life. I instance in your Indulgences and pardons, In which vitious men put a great confidence, and rely greatly upon them. The doctrine of Purgatory which gives
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countenance to a sort of Christians who live half to God and half to the world, and for them this doctrine hath found out a way that they may go to Hell and to Heaven too. The Doctrine that the Priests absoluti-
on can turn a trifling repentance into a perfect and a good, and that suddenly too, and at any time, even on our death-bed, or the minute before your death, is a dangerous heap of falsehoods, and gives licence to wicked people, and teaches men to reconcile a wicked debauched life, with the hopes of Heaven. And then for penances and temporal satisfaction, which might seem to be as a plank after the shipwrack of the duty of Repentance, to keep men in awe, and to preserve them from

sinking in an Ocean of Impiety, it comes to just nothing by your doctrine ; for there are so many easie wayes of Indulgences and getting Pardons, so many con-fraternities, stations, privileged'd Altars, little Offices, *Agnus Dei's*, amulets, hallowed devices, swords, roses, hats, Churchyards, and the fountain of these annexed indulgences the Pope himself, and his power of granting what, and when, and to whom he list, that he is a very unfortunate man that needs to smart with penances ; and after all, he may choose to suffer any at all, for he may pay them in Purgatory if he please, and he may come out of Purgatory upon reasonable terms, in case he should think it fit to go thither ; So that all
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the whole duty of *Repentance* seems to be destroyed with devices of men that seek power and gain, and find error and folly; insomuch that if I had a mind to live an evil Life, and yet hope for Heaven at last, I would be of your religion above any in the world.

But I forget I am writing a Letter: I shall therefore desire you to consider upon the premises, which is the safer way. For surely it is lawfull for a man to serve God without Images; but that to worship Images is lawfull, is not so sure. It is lawfull to pray to God alone, to confesse him to be true, and every man a liar, to call no man Master upon Earth, but to rely upon God teaching us; But it is at least hugely disputable

and not at all certain that any man, or society of men can be infallible, that we may put our trust in Saints, in certain extraordinary Images, or burne Incense and offer consumptive oblations to the Virgin Mary, or make vows to persons, of whose state, or place, or capacities, or condition we have no certain revelation: we are sure we doe well when in the holy Communion we worship God and Jesus Christ our Saviour, but they who also worship what seems to be bread, are put to strange shifts to make themselves believe it to be lawfull. It is certainly lawfull to believe what we see and feel, but it is an unnaturall thing upon pretence of faith to disbelieve our eyes, when our sense and our
faith

faith can better be reconciled, as it is in the question of the Reall presence, as it is taught by the Church of *England*.

So that unlesse you mean to prefer a danger before safety, temptation to unholinesse before a severe and a holy religion, unlesse you mean to lose the benefit of your prayers by praying what you perceive not, and the benefit of the Sacrament in great degrees by falling from Christs institution, and taking half instead of all; unlesse you desire to provoke God to jealousy by Images, and Man to jealousy in professing a Religion in which you may in many cases have leave to forfeit your faith and lawfull trust, unlesse you will still continue to give scandall to those

good people with whom you have lived in a common Religion, and weaken the hearts of Gods afflicted ones, unlesse you will choose a Catechism without the second Commandment, and a Faith that grows bigger or lesse as men please, and a Hope that in many degrees relyes on men and vain confidences, and a Charity that damns all the world but your selves, unlesse you will doe all this, that is, suffer an abuse in your Prayers, in the Sacrament, in the Commandments, in Faith, in Hope, in Charity, in the Communion of Saints, and your duty to your Supreme, you must return to the bosome of your Mother the Church of ENGLAND from whence you have fallen, rather weak-

weakly then maliciously; and I doubt not but you will find the Comfort of it all your Life, and in the Day of your Death, and in the Day of Judgment. If you will not, yet I have freed mine own soule, and done an act of Duty and Charity, which at least you are bound to take kindly if you will not entertain it obediently.

Now let me adde this, that although most of these objections are such things which are the open and avowed doctrines or practices of your Church, and need not to be proved as being either notorious or confessed; yet if any of your Guides shall seem to question any thing of it, I will bind my selfe to verifie it to a

little, and in that sense too which I intend them, that is, so as to be an objection obliging you to return, under the pain of folly or heresie, or disobedience, according to the subject matter. And though I have propounded these things now to your consideration, yet if it be desired I shall represent them to your eye, so that even your self shall be able to give sentence in the behalf of truth. In the mean time give me leave to tell you of how much folly you are guilty in being moved by such mock-arguments as your men use when they meet with women and tender consciences and weaker understandings.

The first is ; where was your Church before *Luther* ? Now if
you

you had called upon them to speak something against your religion from Scripture, or right reason, or Universal Tradition, you had been secure as a Tortoise in her shell; a cart pressed with sheavs could not have oppressed your cause or person; though you had confessed you understood nothing of the mysteries of succession doctrinal or personall. For if we can make it appeare that our religion was that which Christ and his Apostles taught, let the truth suffer what eclipses or prejudices can be supposed, let it be hid like the holy fire in the captivity, yet what Christ and his Apostles taught us is eternally true, and shall by some means or other be conveyed to us; even the enemies of truth have been

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conservators of that truth by which we can confute their errors. But if you still aske where it was before *Luther*? I answer it was there where it was after; even in the Scriptures of the Old and New Testament; and I know no warrant for any other religion; and if you will expect I should shew any society of men who professed all the doctrines which are now expressed in the confession of the Church of *England*; I shall tell you it is unreasonable; because some of our truths are now brought into our publick confessions that they might be oppos'd against your errors; before the occasion of which there was no need of any such confessions, till you made many things necessary

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ry to be professed, which are not lawfull to be believed. For if we believe your superinduc'd follies we shall do unreasonably, unconscionably, and wickedly; but the questions themselves are so uselesse abstracting from the accidental necessity which your follies have brought upon us, that it had been happy if we had never heard of them more then the Saints and Martyrs did in the first ages of the Church; but because your Clergy have invaded the liberty of the Church, and multiplyed the dangers of damnation, and pretend new necessities, and have introduc'd new articles, and affright the simple upon new pretensions, and slight the very institution and the Commands of Christ
and

and of the Apostles, and invent new Sacramentals constituting Ceremonies of their own head, and promise grace along with the use of them, as if they were not Ministers but Lords of the Spirit, and teach for doctrines the commandments of men, and make void the Commandment of God by their tradition, and have made a strange body of Divinity, therefore it is necessary that we should immure our Faith by the refusal of such vain and superstitious dreams: but our faith was completed at first, it is no other then that which was delivered to the Saints, and can be no more for ever.

So that it is a foolish demand to require that we should shew before *Luther* a systeme of Articles

ticles declaring our sense in these questions : It was long before they were questions at all ; and when they were made questions, they remained so, a long time ; and when by their severall pieces they were determined, this part of the Church was oppressed with a violent power ; and when God gave opportunity, then the yoke was broken ; and this is the whole progresse of this affair. But if you will still insist upon it, then let the matter be put into equall ballances, and let them shew any Church whose confession of Faith was such as was obtruded upon you at *Trent* : and if your Religion be *Pius Quartus* his Creed at *Trent*, then we also have a question to ask, and that is, *Where was your Religion before Trent ?*

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The Councel of *Trent* determined that the souls departed before the day of Judgment enjoy the Beatificall Vision. It is certain this Article could not be shewn in the Confession of any of the ancient Churches; for most of the Fathers were of another opinion. But that which is the greatest offence of Christendome is not only that these doctrines which we say are false were yet affirmed, but that those things which the Church of God did alwayes reject, or held as Uncertain, should be made Articles of Faith, and so become parts of your religion; and of these it is that I again ask the question which none of your side shall ever be able to answer for you, Where was your Religion before *Trent*? I could

could instance in many particulars ; but I shall name one to you, which because the thing of it self is of no great consequence, it will appear the more unreasonable and intolerable that your Church should adopt it into the things of necessary belief, especially since it was onely a matter of fact, and they took the false part too. For in the 21. Sess. Chap. 4. it is affirmed, *That although the holy Fathers did give the Sacrament of the Eucharist to Infants, yet they did it without any necessity of salvation* ; that is, they did not believe it necessary to their salvation, which is notoriously false, and the contrary is marked out with the black-lead of every man almost that reads their Works ; and yet your Council sayes

sayes this is *sine controversia credendum*; to be believed without all controversie: and all Christians forbidden to believe or teach otherwise. So that here it is made an Article of Faith amongst you that a man shall neither believe his reason nor his eyes: and who can shew any confession of Faith in which all the *Trent* doctrine was professed and enjoined under pain of damnation? and be-

De potest.
Eccles.
conf. 12.

fore the Council of *Constance*, the doctrine touching the Popes power was so new, so decried, that as *Gerson* sayes he hardly should have escaped the note of Heresie that would have said so much as was there defined: so that in that Article which now makes a great part of your be-

belief, where was your Religion before the Council of *Constance*? and it is notorious that your Council of *Constance* determined the doctrine of the half communion with a *Non obstante* to Christs institution, that is, with a defiance to it, or a noted, observed neglect of it, and with a profession it was otherwise in the Primitive Church. Where then was your Religion before *John Hus* and *Hierom* of *Pragues* time, against whom that Council was convened? But by this instance it appears most certainly that your Church cannot shew her confessions immediately after Christ, and therefore if we could not shew ours immediately before *Luther*, it were not halfe so much; for since you receded from Christs

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Doctrine we might well recede from yours ; and it matters not who or how many or how long they professed your doctrine, if neither Christ nor his Apostles did teach it : so that if these Articles constitute your Church, your Church was invisible at the first, and if ours was invisible afterwards it matters not ; *For yours was invisible in the dayes of light, and ours was invisible in the dayes of darknesse.* For our Church was alwayes visible in the reflections of Scripture, and he that had his eyes of faith and reason might easily have seen these truths all the way which constitute our Church. But I adde yet farther, that our Church before *Luther* was there where your Church was, in the same place

place and in the same persons ; for divers of the errors which have been amongst us reformed, were not the constituent Articles of your Church before *Luthers* time ; for before the last Councils of your Church a man might have been of your Communion upon easier terms ; and Indulgences were indeed a practice, but no Article of Faith before your men made it so, and that very lately, and so were many other things besides. So that although your men cozen the credulous and the simple by calling yours *The old Religion*, yet the difference is vast between Truth and their affirmative, even as much as between old Errors and new Articles. For although Ignorance and Superstition had prepared the oare, yet

yet the Councels of *Constance* and *Basil*, and *Trent* especially, were the forges and the mint.

Lastly, if your men had not by all the vile and violent arts of the world stopped the mouths of dissenters, the question would quickly have been answered, or our Articles would have been so confessed, so owned and so publick, that the question could never have been asked; but in despite of all opposition, there were great numbers of professors who did protest and professe and practise our doctrines contrary to your Articles; as it is demonstrated by the Divines of *Germany* in *Illyricus* his *Catalogus testium veritatis*, and in Bishop *Mortons* appeale.

But with your next objection
you

you are better pleased, and your men make most noise with it. For you pretend that by our confession salvation may be had in your Church; but your men deny it to us; and therefore by the confession of both sides you may be safe, and there is no question concerning you; but of us there is great question, for none but our selves say that we can be saved.

I answer; 1. That salvation may be had in your Church, is it ever the truer because we say it? If it be not, it can adde no confidence to you, for the proposition gets no strength by our affirmative. But if it be, then our authority is good or else our reason; and if either be, then we have more reason to be believed speaking of our selves,

selves ; because we are concerned to see that our selves may be in a state of hope ; and therefore we would not venture on this side if we had not greater reason to believe well of our selves then of you. And therefore believe us when it is more likely that we have greater reason, because we have greater concernments, and therefore greater considerations.

2. As much charity as your men pretend us to speak of you, yet it is a clear case our hope of your salvation is so little that we dare not venture our selves on your side. The Burger of *Oldwater* being to passe a river in his journey to *Daventry*, bad his man try the ford ; telling him he hoped he should not be drowned, for though he was afraid

fraid the River was too deep,
ye he thought his horse would
carry him out, or at least, the
boats would fetch him off. Such
a confidence we may have of
you, but you will find that but
little warranty, if you remem-
ber how great an interest it is
that you venture. *It would be remembred*
that though the best ground of
your hope is not the goodnesse
of your own faith, but the
greatnesse of our charity; yet
we that charitably hope well
of you, have a fulnesse of assu-
rance of the truth and certainty
of our own way; and however
you can please your selves with
images of things as having no
firm footing for your trifling
confidence, yet you can never
with your tricks outface us of
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just and firm adherencies; and if you were not empty of supports, and greedy of bulrushes snatching at any thing to support your sinking cause, you would with fear and trembling consider the direct dangers which we demonstrate to you to be in your religion rather than flatter your selves with collateral, weak, and deceitful hopes of accidental possibilities, that some of you may escape.

4. If we be more charitable to you then you are to us, acknowledge in us the beauty and essential form of Christian Religion; be sure you love as well as make use of our charity; but if you make our charity an argument against us, remember that you render us evil in exchange

change for good; and let it be no brag to you that you have not that charity to us; for therefore the Donatists were condemned for Hereticks and Schismaticks because they damn'd all the world, and afforded no charity to any that was not of their Communion.

5. But that our charity may be such indeed, that is, that it may do you a real benefit, and not turn into Wormwood and Colliquintida, I pray take notice in what sense it is that we allow salvation may possibly be had in your Church. We warrant it not to any, we only hope it for some, we allow it to them as to the Sadduces in the Law, and to the Corinthians in the Gospel who denied the resurrection; that is, till they were

sufficiently instructed, and competently convinced, and had time and powers to out-wear their prejudices and the impresses of their education and long perswasion. But to them amongst you who can and do consider and yet determine for error and interest, we have a greater charity, even so much as to labour and pray for their conversion, but not so much fondnesse as to flatter them into boldnesse and pertinacious adherencies to matters of so great danger.

6. But in all this affair though your men are very bold with God and leap into his judgment-seat before him, and give wild sentences concerning the salvation of your own party and the damnation of all that disagree,

agree, yet that which is our charity to you, is indeed the fear of God, and the reverence of his judgments; we do not say that all Papists are certainly damn'd; we wish and desire vehemently that none of you may perish; but then this charity of judgment relates not to you, or is derived from any probability which we see in your doctrines that differ from ours; but because we know not what rate and value God puts upon the article; It concerns neither you nor us to say, this or that man shall be damn'd for his opinion; for besides that this is a bold intrusion into that secret of God which shall not be opened till the day of judgment, and besides that we know not what allayes and

abatements are to be made by the good meaning & the ignorance of the man ; all that can concern us is to tell you that you are in error , that you depart from Scripture, that you exercise tyranny over souls, that you leave the Divine institution , and prevaricate Gods Commandement, that you divide the Church without truth and without necessity, that you tie men to believe things under pain of damnation which cannot be made very probable much less certain ; and therefore that you sin against God and are in danger of his eternal displeasure ; but in giving the finall sentence as we have no more to do then your men have, yet so we refuse to follow your evil example ; and we follow the glorious

glorious precedent of our Blessed Lord ; who decreed and declared against the crime, but not against the Criminal before the day. He that does this, or that, is in danger of the Council, or in danger of judgment, or liable and obnoxious to the danger of hell fire ; so we say of your greatest errors ; they put you in the danger of perishing ; but that you shall or shall not perish, we leave it to your Judge ; and if you call this charity, it is well, I am sure it is piety and the fear of God.

7. Whether you may be saved, or whether you shall be damned for your errors, does neither depend upon our affirmative nor your negative, but according to the rate and value which God sets upon things.

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Whatever we talk, things are as they are, not as we dispute, or grant, or hope ; and therefore it were well if your men would leave abusing you and themselves with these little arts of indirect support. For many men that are warranted, yet do eternally perish, and you in your Church damne millions who I doubt not shall reign with Jesus eternally in the Heavens.

8. I wish you would consider, that if any of our men say salvation may be had in your Church, it is not for the goodnesse of your new propositions, but onely because you doe keep so much of that which is our Religion, that upon the confidence of that we hope well concerning you. And we
doe

doe not hope any thing at all that is good of you or your Religion as it distinguishes from us and ours: we hope that the good which you have common with us may obtain pardon directly or indirectly, or may be an antidote of the venome, and an amulet against the danger of your very great errors, so that if you can derive any confidence from our concession, you must remember where it takes root; not upon any thing of yours, but wholly upon the excellency of ours; you are not at all safe, or warranted for being Papists, but we hope well of some of you, for having so much of the Protestant: and if that wil doe you any good, proceed in it; and follow it whithersoever it leads you.

9. The safety that you dream of which we say to be on your side, is nothing of allowance or warranty, but a hope that is collateral, indirect and relative ; we doe not say any thing whereby you can conclude yours to be safer then ours, for it is not safe at all, but extremely dangerous ; we affirm those errors in themselves to be damnable, some to contain in them Impiety, some to have Sacrilege, some Idolatry, some Superstition, some practices to be conjuring and charming and very like to Witchcraft, as in your hallowing of Water, and baptizing Bels, and exorcizing Demoniacks ; and what safety there can be in these, or what you can fancy we should allow to you, I suppose

pose you need not boast of. Now because we hope some are saved amongst you, you must not conclude yours to be safe; for our hope relies upon this. There are many of your propositions in which we differ from you, that thousands amongst you understand and know nothing of, it is to them as if they were not, it is to them now as it was before the Council, they hear not of it. And though your Priests have taken a course that the most ignorant do practise some of your abominations most grossely, yet we hope this will not be laid upon them who (as S. Austin's expression is) *cantâ sollicitudine querunt veritatem; corrigi parati cum invenerint*: do according as they are able warily and diligently.

ligerly seek for truth, and are ready to follow it when they find it ; men who live good lives , and repent of all their evils known and unknown.

Now if we are not deceived in our hopes, these men shall rejoyce in the eternall goodnesse of God which prevailes over the malice of them that misguide you ; but if we be deceived in our hopes of you, your guides have abus'd you , and the blind leaders of the blind will fall together. For,

10. If you will have the secret of this whole affair, this it is. The hopes we have of any of you, (as it is known) principally relies upon the hopes of your repentance. Now we say that a man may repent of an error which he knowes not of ;

as he that prayes heartily for the pardon of all his sins and errors known and unknown ; by his generall repentance may obtain many degrees and instances of mercy. Now thus much also your men allow to us ; these who live well, and die in a true though but general repentance of their sins and errors even amongst us your best and wisest men pronounce to be in a saveable condition. Here then we are equal, and we are as safe by your confession as you are by ours. But because there are some Bigots of your faction fierce and fiery who say that a general repentance will not serve our turns, but it must be a particular renunciation of Protestancy ; these men deny not only to us but to themselves

selves too, all that comfort which they derive from our Concession, and indeed which they can hope for from the mercies of God. For be you sure we think as ill of your errors as you can suppose of our Articles; and therefore if for errors (be they on which side it chances) a generall repentance will not serve the turn without an actuall dereliction, then flatter not your selves by any thing of our kindnesse to your party; for you must have a particular if a generall be not sufficient. But if it be sufficient for you, it is so for us, in case we be in error as your men suppose us; but if it will not suffice us for remedy to those errors you charge us with, neither will it suffice you; for the case must needs

needs be equall as to the value of repentance and malignity of the error: and therefore these men condemn themselves and will not allow us to hope well of them; but if they will allow us to hope, it must be by affirming the value of a generall repentance; and if they allow that, they must hope as well of ours as we of theirs: but if they deny it to us, they deny it to themselves, and then they can no more brag of any thing of our concession. This onely I adde to this consideration; that your men doe not, cannot charge upō us any doctrine that is in its matter and effect impious; there is nothing positive in our doctrine, but is either true or innocent, but we are accus'd for denying your superstru-

structures: ours therefore (if we be deceived) is but like a sin of omission; yours are sins of commission in case you are in the wrong (as we believe you to be) and therefore you must needs be in the greater danger then we can be supposed, by how much sins of omission are lesse then sins of commission.

11. Your very way of arguing from our charity is a very fallacy and a trick that must needs deceive you if you rely upon it. For whereas your men argue thus: The Protestants say we Papists may be saved; and so say we too: but we Papists say that you Protestants cannot, therefore it is safest to be a Papist; consider that of this argument if it shall be accepted, any bold heretick can
make

make use, against any modest Christian of a true perswasion. For, if he can but out-face the modesty of the good man, and tell him he shall be damn'd; unlesse that modest man say as much of him, you see impudence shal get the better of the day. But it is thus in every error. Fifteen Bishops of *Jerusalem* in immediate succession were circumcised, believing it to be necessary so to be: with these other Christian Churches who were of the uncircumcision did communicate: Suppose now that these Bishops had not onely thought it necessary for themselves but for others too; this argument you see was ready: you of the uncircumcision who doe communicate with us, think that we may be saved though

though we are circumcised, but we doe not think that you who are not circumcised can be saved, therefore it is the safest way to be circumcised : I suppose you would not have thought their argument good, neither would you have had your children circumcised. But this argument may serve the Presbyterians as well as the Papists. We are indeed very kind to them in our sentences concerning their salvation ; and they are many of them as unkind to us ; If they should argue so as you doe, and say, you Episcopall men think we Presbyterians though in errors can be saved, and we say so too ; but we think you Episcopall men are Enemies of the Kingdome of Jesus Christ ; and there-

therefore we think you in a damnable condition, therefore it is safer to be a Presbyterian; I know not what your men would think of the argument in their hands, I am sure we had reason to complain that we are used very ill on both hands for no other cause but because we are charitable. But it is not our case alone, but the old Catholicks were used just so by the Donatists in this very argument, as we are used by your men. The Donatists were so fierce against the Catholicks, that they would re-baptize all them who came to their Churches from the other: But the Catholicks, as knowing the Donatists did give right Baptisme, admitted their Converts to Repentance, but did not

not re-baptize them. Upon this score, the Donatists triumphed, saying, You Catholicks confesse our Baptisme to be good, and so say we: But we Donatists deny your Baptisme to be good; therefore it is safer to be of our side then yours. Now what should the Catholicks say or doe? Should they lie for God and for Religion, and to serve the ends of Truth say the Donatists Baptisme was not good? That they ought not. Should they damne all the Donatists, and make the rent wider? It was too great already. What then? They were quiet, and knew that the Donatists sought advantages by their own fiercenesse, and trampled upon the others charity; but so they hardened themselves in error,
and

and became evill, because the others were good.

I shall trouble you no further now, but desire you to consider of these things with as much caution, as they were written with charity.

Till I hear from you, I shall pray to God to open your heart and your understanding, that you may return from whence you are fallen, and repent, and do your first work. Which that you may doe, is the hearty desire of

*Your very affectionate
Friend and Servant,*

JER: TAYLOR.

The

to London 182

and became evil, because the
others were good.

I think you will find
now, that I have told you
of these things, and as I have
written, I have written
with a pen.

I have written to you, I have
written to you, I have written
and you understand, I have
you have been from whence
you have been, and I have
to you, I have, I have
you have, I have, I have
I have

The power of the
I have written to you

J. TAYLOR

the

*The Second Letter :
Written to a Person
newly converted to
the Church of Eng-
land.*

MADAM,

I BLESSE GOD I am safely arrived where I desired to be after my unwilling departure from the place of your abode and danger : And now because I can have no other expression of my tenderneſſe, I account that I have a treble Obligation to ſignifie it by my care of your biggeſt and eternal

nall interest. And because it hath pleased God to make me an Instrument of making you to understand in some fair measure the excellencies of a true and holy Religion, and that I have pointed out such follies and errours in the Roman Church, at which your understanding being forward and pregnant, did of it self start as at imperfect ill-looking Propositions, give me leave to doe that now which is the purpose of my Charity, that is, teach you to turn this to the advantage of a holy life, that you may not only be changed but converted. For the Church of *England* whither you are now come is not in condition to boast her self in the reputation of changing the opinion of a
single

single person, though never so excellent; She hath no temporall ends to serve which must stand upon fame and noises; all that she can design, is to serve God, to advance the honour of the Lord, and the good of souls, and to rejoyce in the Crosse of Christ.

First, Therefore I desire you to remember that as now you are taught to pray both publickly and privately, in a Language understood, so it is intended your affections should be forward, in proportion to the advantages which your prayer hath in the understanding part. For though you have been often told and have heard, that ignorance is the Mother of devotion, you will find that the proposition is unnaturall and a-

gainst common sense and experience ; because it is impossible to desire that of which we know nothing, unlesse the desire it self be fantastick and illusive : it is necessary that in the same proportion in which we understand any good thing, in the same we shall also desire it, and the more particular and minute your notices are, the more passionate and materiall also your affections will be towards it ; and if they be good things for which we are taught to pray, the more you know them the more reason you have to love them ; It is monstrous to think that devotion, that is, passionate desires of religious things, and the earnest persecutions of them should be produced by any thing of ignorance
or

or less perfect notices in any sense. Since therefore you are taught to pray, so that your understanding is the præcentor or the Master of the Quire, and you know what you say; your desires are made humane, religious, expresse, materiall (for these are the advantages of prayers and Liturgies well understood) be pleased also to remember, that now if you be not also passionate and devout for the things you mention, you will want the Spirit of prayer, and be more inexcusable then before. In many of your prayers before (especially the publique) you heard a voice but saw and perceived nothing of the sense, and what you understood of it was like the man in the Gospel that was

half blind, he saw men walking like Trees, and so you possibly might perceive the meaning of it in generall; You knew when they came to the Epistle, when to the Gospel, when the Introit, when the *Pav*, when any of the other more generall periods were; but you could have nothing of the Spirit of prayer, that is, nothing of the devotion and the holy affections to the particular excellencies which could or ought there to have been represented, but now you are taught how you may be really devout, it is made facil and easie, and there can want nothing but your consent and observation.

2. Whereas now you are taken off from all humane confidences, from relying wholly and

and almost ultimately upon the Priests power and external act, from reckoning prayers by numbers, from forms and out-sides, you are not to think that the Priests power is lesse, that the Sacraments are not effective, that your prayers may not be repeated frequently; but you are to remember, that all outward things and Ceremonies, all Sacraments and Institutions work their effect in the vertue of Christ, by some morall Instrument; The Priests in the Church of *England* can absolve you as much as the Roman Priests could fairly pretend; but then we teach that you must first be a penitent and a returning person, and our absolution does but manifest the

work of God; and comfort and instruct your Conscience, direct and manage it; You shall be absolved here, but not unlesse you live an holy life; So that in this you will find no change but to the advantage of a strict life; we will not flatter you and cozen your dear soul by pretended ministeries, but we so order our discourses and directions that all our ministrations may be really effective, and when you receive the holy Sacrament of the Eucharist, or the Lords Supper, it does more good here then they doe there, because if they consecrate ritely, yet they doe not communicate you fully; and if they offer the whole representative Sacrifice, yet they doe not give you the whole

whole Sacrament ; onely we enjoin that you come with so much holinesse, that the grace of God in your heart may be the principall, and the Sacrament in our hands may be the ministring and assisting part : We doe not promise great effects to easie trifling dispositions, because we would not deceive, but really procure to you great effects ; and therefore you are now to come to our offices with the same expectations as before, of pardon, of grace, of sanctification ; but you must doe something more of the work your self, that we may not doe lesse in effect then you have in your expectation ; We will not to advance the reputation of our power deceive you into a less blessing.

3. Be carefull that you doe not flatter your self, that in our Communion you may have more ease and liberty of life; for though I know your pious soul desires passionately to please God and to live religiously, yet I ought to be carefull to prevent a temptation, lest it at any time should discompose your severity: Therefore as to confession to a Priest (which how it is usually practised amongst the Roman party, your self can very well account, and you have complain'd sadly, that it is made an ordinary act, easie and transient, sometime matter of temptation, oftentimes impertinent, but) suppose it free from such scandall to which some mens folly did betray it, yet the same severity you'l

you'l find among us ; for though we will not tell a lye to help a sinner, and say that is necessary which is only appointed to make men doe themselves good, yet we advise and commend it, and doe all the work of souls to all those people that will be saved by all means ; to devout persons, that make Religion the businesse of their lives, and they that doe not so in the Churches of the Roman Communion, as they find but little advantage by peroidical confessions, so they feel but little awfulnessse and severity by the injunction ; you must confesse to God all your secret actions, you must advise with a holy man in all the affairs of your soul, you will be but an ill

friend to your self if you con-
ceale from him the state of
your spirituall affairs: We de-
sire not to hear the circum-
stance of every sinne, but when
matter of justice is concerned,
or the nature of the sinne is
changed, that is, when it ought
to be made a Question; and
you will find that though the
Church of *England* gives you
much liberty from the bon-
dage of innumerable Ceremo-
nies and humane devices, yet
in the matter of holinesse you
will be tied to very great ser-
vice, but such a service as is
perfect freedome, that is, the
service of God and the love of
the holy Jesus, and a very strict
religious life; for we doe not
promise heaven, but upon the
same terms it is promised us,
that

that is, *Repentance towards God and Faith in our Lord Jesus*: and as in faith we make no more to be necessary then what is made so in holy Scripture, so in the matter of Repentance we give you no easie devices, and suffer no lessening definitions of it, but oblige you to that strictnesse which is the condition of being saved, and so expressed to be by the infallible Word of God; but such as in the Church of *Rome* they doe not so much stand upon.

Madam, I am weary of my Journey, and although I did purpose to have spoken many things more, yet I desire that my not doing it may be laid upon the account of my wearinesse,

ness, all that I shall adde to the maine businesse is this.

4. Read the Scripture diligently, and with an humble spirit, and in it observe what is plain, and believe and live accordingly. Trouble not yourself with what is difficult, for in that your duty is not described.

5. Pray frequently and effectually; I had rather your prayers should be often then long. It was well said of *Petrarch*, *Magno verborum frangenti decet cum superiore colloquentem*. When you speak to your superiour you ought to have a bridle upon your tongue, much more when you speak to God. I speak of what is decent in respect of our selves and our infinite

finite distances from God : but if love makes you speak, speak on, so shall your prayers be full of charity and devotion, *Nullus est amore superior, ille te coget ad veniam, qui me ad multiloquium* ; Love makes God to be our friend, and our approaches more united and acceptable ; and therefore you may say to God, *the same love which made me speak, will also move thee to hear and pardon* : Love and devotion may enlarge your Letanies, but nothing else can, unlesse Authority does interpose.

¶ Be curious not to communicate but with the true Sonnes of the Church of England, lest if you follow them that were amongst us, but
are

are gone out from us, because they were not of us) you be offended and tempted to impute their follies to the Church of *England*.

7. Trouble your self with no controversies willingly, but how you may best please God by a strict and severe conversation.

8. If any Protestant live loosely, remember that he dishonours an excellent Religion, and that it may be no more laid upon the charge of our Church, then the ill lives of most Christians may upon the whole Religion.

9. Let no man or woman affright you with declamations and scaring words of *Heretick*; and *Damnation*, and *Changeable*; for

for these words may be spoken against them that return to light, as well as to those that goe to darknesse; and that which men of all sides can say, it can be of effect to no side upon its own strength or pretension.

The End.

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1. The first part of the document is a list of names and titles, including "The Hon. Mr. Justice" and "The Hon. Mr. Justice".

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Post-script.

MADAM,

IF you shall think it fit that these papers passe further then your own eye and Closet, I desire they may be consig'nd into the hands of my worthy friend Dr. Wedderburne: For I doe not only expose all my sicknesse to his cure, but I submit my weakneses to his censure, being as confident to find of him charity for what is pardonable, as remedy for what is curable: but indeed Madam I look upon that worthy man as an Idea of friendship, and if I had no other notices of Friendship or conversation to instruct me then his, it were sufficient: For
what-

Post-script.

*whatsoever I can say of Friend-
ship, I can say of his, and as all
that know him reckon him a-
mongst the best Physicians, so I
knew him worthy to be reckoned a-
mongst the best friends.*

A

*A Catalogue of some Books
Printed for R. Royston at the
Angel in Ivis-lane, London.*

I.

Books written by *H Hammond, D.D.*

A Paraphrase and Annotations upon all the Books of the New Test. in fol.

2. *The Practicall Catechisme,* with other English Treatises of the same Author, in two vol. 4.

3. *Dissertationes quatuor, quibus Episcopatus Fura ex S. Scripturis & Primæva Antiquitate adstruuntur, contra sententiam D. Blondelii & aliorum.* in 4.

4. A Letter of Resolution of six Queries. in 12.

5. Of Schisme. A Defence of the Church of *Engl.* against the Exceptions of the Romanists. in 12.

6. Of

6. Of Fundamentals in a notion referring to practice. in 12.

7. *Paranesis*, or seasonable exhortatory to all true sons of the Church of *England*. in 12.

8. A Collection of several Replies and Vindications, most of them in defence of the Church of *England*, lately published in three Volumes in 4.

9. A Review of the Paraphrase and Annotations on all the Books of the *New Testament*, with some additions and alterations, in 8.

11.

Books and Sermons

written by *Jer: Taylor, D.D.*
viz.

E*nsaulds*, A Course of Sermons for all the Sundayes of the Year ; together with a Discourse of the Divine Institution, Necessity, Sacrednesse and Separation of the Office Ministeriall, in *fol.*

2. The History of the Life and Death of the Ever-blessed Jesus Christ, second Edition, in *fol.*

3. The Rule and Exercises of Holy Living, in 12.

4. The Rule and Exercise of Holy Dying, in 12.

5. The Golden Grove, or A Manual of daily Prayers

ted to the dayes of the Week,
together with a short method
of Peace and Holinesse, in 12.

6. The Doctrine and Pra-
ctice of Repentance rescued
from Popular Errours, in a large
8. Newly published.

7. A Collection of Polemi-
cal and Moral Discourses, in fol.
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*The Mysterie of Jesuitisme,
discovered in certain Letters,
Written upon occasion of the pre-
sent differences at Sorbonne, be-
tween the Jansenists and the Mo-
linists. New.*

III.

Books written by *M. Th: Pierce,*
Rector of *Brington.*

1. **T**He *Sinner Impleaded* in his own *Court*, wherein are represented the great discouragements from Sinning, which the Sinner receiveth from Sin it self.

2. A Correct Copy of some Notes concernig Gods Decrees, especially of Reprobation. The 2. Edition. Now at the Presse with some Additionals.

3. The Divine *Philanthropie* defended.

4. The Divine Verity defended.

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